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ALETHEIAN CRITIC;

OR

ERROR EXPOSED,

BY AN

EXHIBITION OF TRUTH.

[by Abel Morgan Sargent]

TO BE CONTINUED QUARTERLY.

VOL. I.

"Why seek we truth from Prieſt?
"Or, why hath Prieſthood privilege to lie?
"And yet to be believ'd?"

"*What is Truth?*"
"If ye will enquire, enquire ye—Return, come."

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THE DOCTRINE OF

ENDLESS MISERIES

INVESTIGATED;

OR

THE SINEWS OF

Antichristian Religion

EXPLODED:

PROVING

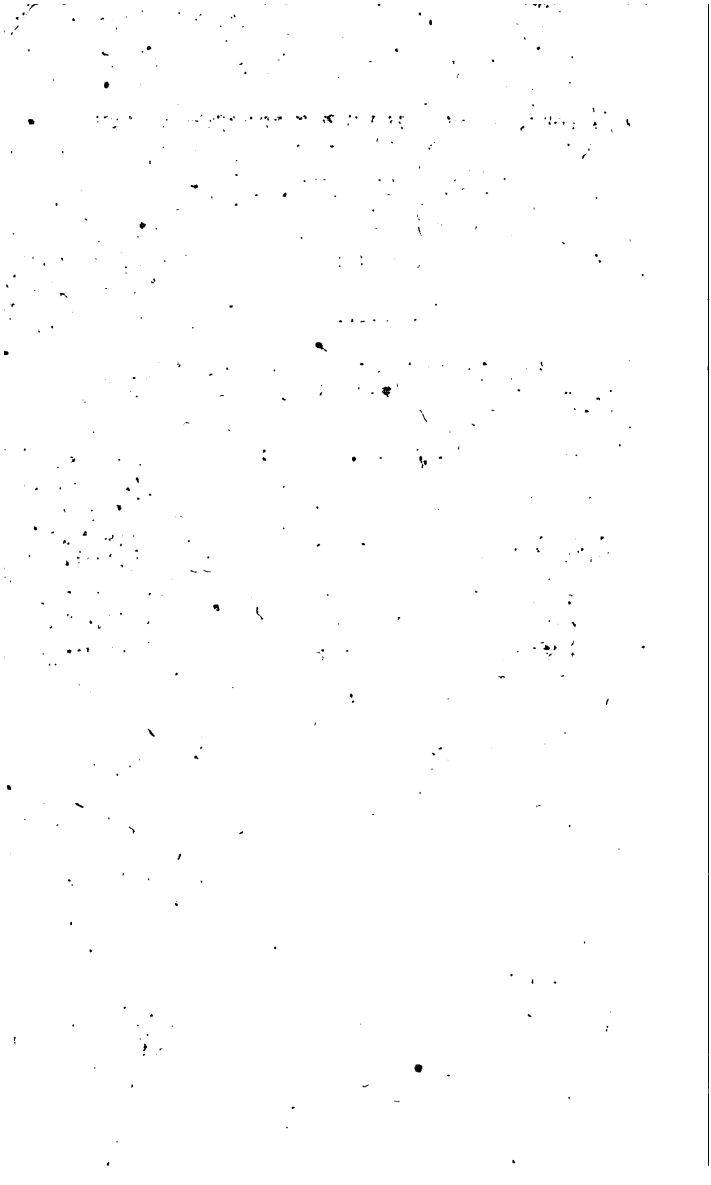
THE DEVIL AND HIS KINGDOM TO BE MORTAL, AND THEREFORE, NOT OF ENDLESS DURATION; BUT ONLY TEMPORARY; WHICH MUST CEASE TO EXIST BEFORE GOD CAN BE ALL IN ALL.

BY THE ALETHEIAN CABINET.

No. I.—FOR APRIL, 1804.

"Your Covenant with Death ſhall be diſannulled, and your agreement with Hell ſhall not ſtand." *Iſai.* xxviii. 18.
"And it ſhall be a vexation, only, to underſtand the report." *Iſai.* xxviii. 19.

☞ GOD ONLY HATH IMMORTALITY.



THE DOCTRINE
OF
ENDLESS MISERY INVESTIGATED.

'Who only hath immortality'—1 Tim. vi. 16.
See alſo Rom. ii. 7—1 Cor. xv. 53, 54—2 Tim. i. 13.
'The laſt enemy that ſhall be deſtroyed, is Death.' 1 Cor. xv. 26.

No. 1. THE time once WAS, when the leading topic of every goſpel miniſter, in the delivery of the goſpel meſſage, WAS the immortality of God and his kingdom, in oppoſition to the continuance of the devil and his kingdom; ſhewing the triumphant nature and power of the immortal life over death, miſery and hell; at the ſame time proving and making evident from divine teſtimony, that as immortality, happineſs and heaven originated in God, the only eternal cauſe which could give birth to their exiſtence in creatures; theſe muſt of neceſſity, eternally triumph over every thing that oppoſe them; and that as they depend ſolely on an eternal cauſe for their exiſtence, they muſt in their true nature continue to exiſt without end.

No. 2. Thoſe genuine goſpel preachers were no leſs careful to ſhew, that as death, hell and all miſery originated, not in God, but in the devil (the only murderer of human nature) they muſt ſooner or later, by the triumphing power of immortality,

through the agency and under the government (or reign) of the Meſſiah, be utterly deſtroyed; ſo as for immortality to become ALL IN ALL.

No. 3. That as death, miſery and hell were, in their nature, oppoſed to immortality, and that as it was the great office of Chriſt to deſtroy the devil and all his productions; death, miſery, or hell, could not in the nature of things, continue to exiſt beyond the mediatorial reign; that is, beyond time; for this reign will effect the accompliſhment of time and all time things.

No. 4. Theſe were the doctrines, and thoſe the leading topics, of the firſt goſpel miniſters.

No. 5. But alas! what a revolution has ſince taken place among the preachers; what a ſtrange change of doctrines and topics!!!

No. 6. The leading doctrines and topics now, among the leaders of the church, are the following, viz. Polytheiſm, the immortality of the devil, of ſin, of death, of miſery, and of hell; with an endeavour to prove the impoſſibility of the deſtruction of their immortal devil and his immortal productions.

No. 7. The former miniſtry advocated the cauſe of God againſt the cauſe of the devil, and declared God only in his nature, to be immortal; but the devil and all his productions to be temporary (or temporal).—The latter miniſtry ſeems to advocate the cauſe of the devil againſt the cauſe of God, and declare the devil and many of his productions to be immortal.

No. 8. May not the latter, then, be juſtly conſidered miniſters of darkneſs???

No. 9. It is by these that the doctrine of an endless devil and of endless misery, is maintained; and these together compose the formidable body of opposition, to that general union among christians, which (was it not for this opposition) might quickly be effected. By these it is, that the eternal fountain of infinite love and goodness is daily represented to the world, as being possessed of a malevolent, revengeful, vindictive and retaliating disposition, towards the greater part of mankind.

No. 10. By these it is, that the idolatrous religion, founded on the doctrine of three Gods, has been set up and established, in the world, in place of the pure religion of Jesus; and by these it is, that the unity of God (which was the leading doctrine of Christ) with all its real advocates have become universally reprobated in the Christian church, and Polytheism propagated and confirmed as the leading doctrine of the church, in place thereof. Yea, and in a word by this very class of men has more mischief and real injury been done to the church of God and to society at large, than has ever been done by any other class whatever.

No. 11. This is the great body of opposition, which I have now to encounter. Nor can they be won over (while under the dominion of their present love-principle) to the side on which I stand, but by one means. If the doctrine I espouse should only become so populous, as that both money and popularity might be gained thereby; they would be quickly seen flocking over like blackbirds to the place where their pockets might be lined with silver, and their pride gratified with public

encomiums:—but, until then, I need look for nothing elſe than to find them my moſt formidable foe.

No. 12. However, I fear them not; I ſhall therefore encounter them with pleaſure, knowing TRUTH to be the ſtrongeſt ſide.

No. 13. What art thou, O great mountain, before the power of divine truth? behold this rod in mine hand; even with this, ſhalt thou be threſhed, until thou ſhalt become a plain. Tremble therefore, for thou ſhalt fall, as Dagon before the ark. Not by human might, or power; but by the ſpirit of the moſt high. For ſo hath the Lord declared unto me.

No. 14. Bring forward then, all your forces and call upon your gods, and you ſhall ſee the ſuperior power of the ONE immortal God, in the utter defeat of his enemies, the miniſters of darkneſs.

No. 15. The devil and his kingdom with all things belonging thereunto are mortal, and God only (who is the life and ſoul of the heavenly kingdom) hath immortality.

No. 16. The kingdom of heaven therefore, by virtue of union with God, is an immortal kingdom, and by the immortal life and nature of God will be ſupported in endleſs exiſtence: whereas the devil for want of immortality, muſt of neceſſity ſink into everlaſting ruin, and by the power of immortal light, ſhall be driven from the univerſal preſence of God; until that old ſerpent, with all that appertain to his kingdom, ſhall ceaſe to exiſt, and ſo thro' eternity be no more.

No. 17. The doctrine of endleſs miſery, has

originated in the belief of the natural immortality of the ſoul, in connection with that of two eternal deities (or immortal ſpirits) a good deity and an evil deity.

No. 18. This doctrine was held by the ancient pagans; and, though a little more refined, is ſtill advocated throughout Chriſtendom, under the notion of an immortal God, and an immortal devil.

No. 19. The infernal deities being judged, by the pagans, to be as eternal as the good gods, and more powerful; they ſacrificed more to the evil principle than to the good, out of fear and to appeaſe the anger of thoſe malevolent agents; hence, the frequency of human ſacrifices.

No. 20. When the chriſtian religion prevailed in the Roman empire, many of the philoſophers embraced and profeſſed it; but, withal, retained many of their Pagan notions; among which, was the eternity of thoſe two oppoſite principles:—hence aroſe the ancient ſect of the Manichees; who believed not only in the eternal exiſtence of two contrary eternal deities, one good and the other evil; but alſo, that all viſible things were created by the devil.

No. 21. The doctrine of an immortal devil, as well as that of the natural immortality of the ſoul, is not founded in divine truth; but like many other great errors propagated throughout Chriſtendom; hath its origin fixed in the prieſthood: who teach for doctrines, the traditions of men.

No. 22. From the pagan mythology, through the medium of the prieſthood, theſe were handed into the church; & there is only this difference be-

tween the belief of thoſe pagans and our modern chriſtians; the former attributed the malevolent diſpoſition to the evil deities; but, the latter attributes malevolence, revenge and vindictive retaliation to the divine character; while in the mean time they maintain and warmly advocate the immortality of the devil and his kingdom.

No. 23. Thus they make a kind of deity of the devil, and repreſent God as a kind of devil. Yea! more changeable in his friendſhip than they will allow the devil to be in his enmity.

No. 24. Oh! ye blind guides, and thoſe who are led by you, with all the votaries of what is generally termed orthodoxy; how many infidels have you created by the energy of theſe manifeſt abſurdities; and yet how zealous ye are to ſupport the evil cauſe.

No. 25. I perceive that in all things ye are too ſuperſtitious; for as I paſſed by and beheld your devotions, I found a ſyſtem of religion, in your poſſeſſion with this inſcription, engraven by prieſtly art: "TO THE IMMORTAL AND UN-"KNOWN DEVIL, THE KING ETERNAL "OF THE INFERNAL REGIONS." Whom therefore, ye ignorantly fear, dread, and adore—him, and his deſtruction declare I unto you.

No. 26. God only hath immortality and ought therefore, only to be revered. The devil with his government and kingdom is mortal; and he is the very fountain of mortality; even, as God is the fountain of immortality.

No. 27. The devil therefore, with all his works, have only a temporary exiſtence and ſhall be de-

ſtroyed by Jeſus Chriſt before the cloſe of the mediatorial reign: nor can the Meſſiah reſign the kingdom to the Father until this is completely accompliſhed.

No. 28. The immortality of death, of the devil, and of his kingdom, has been ſo long held ſacred by the clergy, that the doctrine has become venerable by age, and the antiquity thereof has faſtened it ſo firmly in the minds of the people that it is now conſidered blaſphemy among the ignorant and ſuperſtitious even to call it in queſtion, and thoſe who are ſtrangers to evangelical principles and know no other motives to religion than the fear of the devil and of an endleſs hell, think it not a little dangerous. Although the light of the goſpel doth ſo clearly diſcover the glaring abſurdities and moſt evident inconſiſtencies neceſſarily involved in the doctrine of endleſs miſery; if but the term myſtery is annexed, by a clergyman; it paſſes among the ignorant for a concluſive argument in its defence.

No. 29. So do the prieſts bear rule by their means, and the people love to have it ſo.

No. 30. There are no greater advocates for myſtery than the clergy, and the reaſons are obvious; it is in order that they may hold an advantage over the common people to dupe them to ſubſerve their own avaricious purpoſes. When you REASON with them, they are like children playing in the ſtreets, who, when they are likely to be caught from their baſe, to prevent being caught, cry out, "King's excuſe!—King's excuſe!"—even ſo, THESE, when they can make no other ſhift in argument, will cry

out, "Myſtery!—Myſtery!—Myſtery!"—Thus do they deny divine revelation and revealed religion themſelves, and at the ſame time cenſure and condemn the poor deiſts for ſo doing.

No. 31. For ſurely any doctrine that is revealed can be no longer a myſtery, or ſecret, and all revealed things belong to the people. But, and if it is not revealed, but ſtill continues a myſtery, or ſecret, pray by what authority do they ſupport it??? Can we ſuppoſe them to be divinely commiſſioned to make almoſt as many different repreſentations of the divine character and of his religion as there are clergymen??? And each to anathematize the doctrines of the other!!!

No. 32. But, to return, natural immortality is the excluſive property of God; nor is there any immortality in exiſtence ſeparate from the life and nature of God. If the devil was immortal, he could never be deſtroyed by Jeſus Chriſt, nor could he be miſerable; for the very eſſence of immortality is divine love; which is the eſſence of God.

No. 33. Immortality is a ſelf-exiſtent and infinite life. Yea, it is the divine nature, or Deity itſelf. The ſoul of the greateſt angel, or ſaint, is no more than a recipient of immortality, and is confirmed in poſſeſſion of immortality, no other way than by being confirmed in the poſſeſſion of, and in union with God.

No. 34. Hence the neceſſity and importance of religion; without which the ſoul is not qualified, nor can become confirmed in ſuch poſſeſſion.

No. 35. If the ſoul was naturally immortal it could never die, and of courſe would need no re-

demption by Jeſus Chriſt. But the language of divine truth is—"THE SOUL THAT SINS SHALL DIE."

HARK YE!!!

Methinks I hear the lying ſpirit ſaying—"The "ſoul is naturally immortal and of a never dying "nature, and therefore "SHALL NOT SURELY DIE." "Chriſt did not come to deliver the ſoul from "death—the ſoul needed no ſuch redemption, be- "cauſe it could not die—it was only the body he "came to deliver, the ſoul is the offspring of God, "and not the offspring of Adam—it is the body "only therefore, which can die, and the body ON- "LY needed a reſurrection from death!"

No. 36. What is your deſign, O ye lying ſpirit in reaſoning thus? Is it not to depreciate the teſtimony of God and character of Chriſt; by contradicting the language of divine truth, by robbing Jeſus of the glory of the ſoul's redemption, and by making void the propriety and neceſſity of the moſt godlike part of our ſalvation? for ſurely the deliverance of the ſoul from death, is the moſt godlike part of our ſalvation.

No. 37. The ſoul ſinned, and that which ſinned fell a prey to death. The curſe extended its killing power to the ſoul in connexion with the body; and therefore the ſoul, as well as the body, needed a reſurrection, to effect its deliverance from death.

No. 38. Chriſt redeemed the ſoul as well as the body, and the redemption of the ſoul is precious. "LET HIM KNOW THAT CONVERTETH A SINNER "FROM HIS WAY, THAT HE SHALL SAVE A SOUL "FROM DEATH," &c.

No. 39. Immortality is the gift of God through Jeſus Chriſt, unto all ſuch as obey and receive him, but to none elſe.

No. 40. The Meſſiah is the great fountain of immortality opened to man, and unto all ſuch as receive him he will give power to drink of the ſtream of living water, which is immortality, which in the ſoul, ſhall become as a well of water ſpringing up into everlaſting life.

No. 41. Natural life is that which is communicated through the laws of nature and time, and will not ſupport an eternal exiſtence. Adam poſſeſſed only, the BREATH of immortal life.——The immortal life itſelf, he had not yet in poſſeſſion; nor was the immortal life clearly unveiled until the way into the holieſt of all was made manifeſt by the death and reſurrection of Jeſus Chriſt; by whom ONLY life and immortality was brought to light.

No. 42. Spiritual life, (that is immortal life,) is that which is communicated through the laws of the ſpiritual world; which are the laws of eternity.

No. 43. This ſpiritual life is that which, in its nature, is endleſs and infinite and will ſupport an eternal exiſtence. This is the true riches, and heavenly inheritance, wherewith every heir of God and joint heir with Chriſt ſhall be crowned; and it is a crown of glory that fadeth not away. But, all thoſe who refuſe Chriſt, ſhall miſs this heavenly crown.

No. 44. As the Meſſiah commenced time and nature with all her laws, even ſo, the accompliſhment of the work of the Meſſiah in the mediato-

rial reign, will effect the closing of time and nature with all her laws. So will he be the Alpha and the Omega. And the closing of time with the end of natural law, will be the final end, or cessation, of life to the ungodly. Objection, are not the terms everlasting—forever--forever and ever, &c. &c. &c. expressive of an endless duration of punishment, when applied to the punishment of the ungodly?

Answer, these mere TERMS, in themselves, can be no proof of any particular duration, either when applied to the happiness of the godl, or misery of the ungodly, because they are so often found in scripture to be evidently expressive of limited duration. Sometimes they are expressive of a longer and sometimes of a shorter duration in scripture; nor can we ever know the duration intended to be expressed by them, but only, by the nature of the object to which they are applied. When they are applied to an immortal life, or things, the continuance of the existence whereof depend thereon; then by the nature of the object to which they are applied, they may justly be construed as being expressive of unlimitted duration; but when applied to mortal things, they are always expressive of limitted duration.

No. 45. The terms everlasting punishment, in the Greek, are rendered "AIONIAN PUNISMMENT." That is the punishment of ages. Now this cannot be expressive of endless duration, BECAUSE there are no periods, or ages, in eternity. Eternity is one eternal NOW, not only so, but an eternal existence, which is immortality, is so inseparably connected with the very being and life of God, that

the exiſtence of miſery in the very nature of things is evidently, incompatible therewith and repugnant thereunto.

No. 46. There is no endleſs life but the life of God: and the poſſeſſion of this life cannot place the ſoul in a ſtate of miſery.

No. 47. Miſery and immortality cannot poſſibly exiſt together, becauſe they are evidently repugnant to each other; nor can diſorder, the only cauſe of miſery, poſſibly reach eternity; but muſt only apply to time.

No. 48. For this reaſon the Meſſiah can never cloſe his mediatorial reign until all diſorder, with its univerſal effects, is entirely eradicated from every part of God's creation; ſo as to make room for God to become the glorious ALL IN ALL; for Chriſt muſt reign till he has deſtroyed the laſt enemy.

No. 49. The ideas of immortal death—immortal miſery, and of an immortal devil, appear as contradictory in themſelves, when we call into view the true nature of things, as would be the ideas of light—darkneſs—an affliction or grief, that for the preſent is joyous—a dead life—a live death—a heavenly hell—a helliſh heaven—a wet drought—a dry flood, &c. &c. &c.

No. 50. It is a privation of immortality that gives birth to miſery and death; and all vice naturally tends to ſuch privation; ſo that an ungodly man, when once rendered paſt feeling, having his moral powers deſtroyed by ſin, has no pre-eminence above a beaſt.

No. 51. The ſoul as well as the body is periſh-

able, if it is not made a partaker of the life of Chriſt; nor can there be an endleſs exiſtence of any thing, except upheld in ſuch exiſtence by the immortal life; of which Chriſt is the fountain.

No. 52. The devil, diſorder, miſery, death, or hell, are not EFFECTS proceeding from or ſupported by an eternal cauſe, and therefore, cannot in the nature of things be ENDLESS in their exiſtence; becauſe the exiſtence of any effect can be of no longer duration than the exiſtence of the cauſe from which it proceeds; and no effect can be of an endleſs nature, or continuance, which neither proceeds from, or is ſupported by an eternal cauſe.

No. 53. Hell is not a production of God, but of the devil, and as God is the fountain of all bleſſings, no curſe can proceed from him. By the curſe of the law, we are to underſtand (not an infliction from God on the culprit,) but a privation of the divine favour and of the divine bleſſings; occaſioned, not by any withholding in God, *(for his divine favour and bleſſings are always immutably the ſame, and always alike inceſſantly flow in their own natural channel,)* but, by the creature's own conduct, in departing from that divine channel.

No. 54. It is the office of the divine law (as an act of divine friendſhip to the creature) to make report of the CURSE, and of the real cauſe thereof, which is ſin, "*By the law is the knowledge of ſin.*"

No. 55. The eternal principle of right in God, (which is the eſſence of the moral law, & eternal ſovereignty of God, founded in divine love) is the only

fource in which all the rights of God, and all the rights of moral agency originate and centre; and this eternal principle, when expreſſed by a diſplay of the divine attributes, compoſeth the *rule* of right, and only channel of every divine communication: and as by this divine rule, or through this divine channel, the mind and nature of God is expreſſed to his creature, man; whatever this eternal rule, in its own nature, renders inevitable, either to the godly or ungodly, is ſpoken of (after the manner of men) in ſcripture, as being done immemediately of God.

No. 56. It is by a departure from this divine rule (or channel) that men are ſubjected to a privation of the divine favour and bleſſings; and this is what is meant by "*the curſe of the law.*"

No. 57. From the great fountain of life no death can proceed—from the great fountain of bleſſings no curſe can proceed—from the fountain of light no darkneſs can proceed—from the fountain of happineſs no miſery can proceed, and from the fountain of love no hatred can proceed, and therefore no enmity. For God's friendſhip to all his creatures is as immutable as his love, originating in himſelf only.

No. 58. When we read therefore, in the hiſtorical part of the bible, of the wrath, hatred, and vengeance of God, we ſhould always remember two things:—*Firſt*, That all theſe expreſſions are only figurative, and point to, and were verified *in* the ſufferings of Chriſt, who was the great ſubſtance of the whole figurative age—*Second*, That the hiſtorical part of the ſcriptures is a hiſtory of the dark ages, and of the figurative diſpenſation; and there-

fore, conſiſts of dark ſayings, of a ſhadowy language or figurative SPEECH. The way into the holieſt of all being not yet made manifeſt—that is to ſay, the true nature of Deity, and ſpirit of the divine government, not being yet fully unveiled and illuſtrated, as in the goſpel it has ſince been.—The ſhadowy language or figurative ſpeech, of that dark and figurative age, was as fitly calculated to meet the underſtandings of men, as that dark ſtate, and their weak capacities would then admit of: it was, therefore, fitly adapted to the ſtates of thoſe to whom it was addreſſed; but is by no means adapted to the ſtates of thoſe who are of the day; thoſe who enjoy goſpel light.

No. 59. Our buſineſs then, in this day of goſpel light, is not to confine our minds to the dark and figurative ſpeech; the ſun having riſen upon us, the uſe of the moon ceaſeth; objects in their true nature are now more clearly exhibited to view.—Why ſhould we wiſh to go back again to Egypt? Our attention now ſhould be directed to *where* the veil was rent—Even to the plain ſpeech of God in the goſpel, for that *alone* can give us true and proper information and juſt ideas of the divine character and of the ſpirit of the divine government, as adminiſtered by Jeſus Chriſt.

No. 60. A departure from the eternal principle of right, is that alone, which occaſions a privation of the divine bleſſings, and this *privation* is the CURSE. This curſe then, is the effect of ſin; *ſin* being the only original cauſe from which it proceeds. The Deity himſelf is under the government of the eternal principle of right, and from it cannot de-

part, (for it is his own ſovereignty) whatever, in its nature is repugnant to real happineſs is no leſs oppoſed, *then*, to the divine ſovereignty. This eternal principle in God, always ſtood in direct oppoſition to every thing that was wrong; and therefore, nothing wrong could proceed from him, nor could he in any manner be the cauſe of giving birth to any of the neceſſary effects of wrong in creatures.

No. 61. Notwithſtanding, as all the rights of moral agency originate in the eternal *principle* of *right*; it was incompatible with the nature of God ever, in any degree to infringe upon, or violate thoſe rights. Man, therefore, continues free, in the exerciſe of voluntary action, as a moral agent, to reap the neceſſary rewards and natural conſequences of his own conduct, and all wilful rebellion againſt the divine ſovereignty, naturally tends to the ſhutting up of the interiors of the mind, unto, or againſt, all that is truly good or divine; until at length the moral powers of the ſoul are, by vice, fully deſtroyed; and ſo the *intellectual* powers, are rendered incapable of enjoyment, and become fitted to deſtruction alſo.—See Rom. ix. 22.

No. 62. Thus the ſoul ceaſes from being capable of receiving the divine good; until, by habitual vice, the creature is rendered paſt feeling, and is made to ſink down under a total privation of every thing that is really heavenly. The creature becomes the inſtrument of its own deſtruction, and of its own excluſion from the immortal inheritance.

No. 63. But is the ſoul, even *now*, an object of

divine hate or enmity? God forbid! nay, it is rather an object of divine pity in the eyes of the Meſſiah, of angels and of all good men, and the friendſhip of God towards theſe very creatures remains immutably as it was from eternity altho' the creature has forſaken, and gone from the divine friendſhip.

No. 64. The curſe and ruin of the creature, then, is occaſioned by its own conduct in refuſing to be governed by the divine *ſovereignty*, or eternal *principle* of *right*; and by forſaking the divine friendſhip. The divine friendſhip remains immutably the ſame if the creature was only capable to return, and receive, and poſſeſs it.

No. 65. The eternal *principle* of RIGHT which is the eternal principle of juſtice, being founded in divine love, immutably requires the happineſs of all creatures; a voluntary conformity to this eternal principle, therefore, does at all times, in the very nature of things, inevitably conduct the ſoul heavenwards into the real poſſeſſion of immortal pleaſures; until by a patient continuance in ſuch conformity, the ſoul at length becomes truly and fully confirmed in ſuch poſſeſſion. Even ſo a refuſal of this enternal principle does, in the very nature of things, inevitably tend to an excluſion of the ſoul from God, from the divine friendſhip, and from all immortal pleaſures, and the ſoul thereby becomes fitted to ruin; the final conſequence of which ſhall be an everlaſting deſtruction from the preſence of the Lord and from the glory (or triumph) of his power.

No. 66. Although the creature, by habitual

vice, has become so irreclaimably confirmed in evil, so totally lost and shut up in utter darkness, unto all that is good or divine; that, consistent with the principles of moral agency, it can be no more susceptible of the divine communications; yet God remains in his own nature and disposition, immutably the same, and equally disposed to bless even the vilest creature, as he ever was. Nor is there any objection in his unchanging mind, to the happiness of any creature; for his infinite and eternal mind is always the same, and does not in any degree depend on contingencies; nor is it possible for any thing which can happen in time, to give birth to one single thought in the mind of Deity; because he is infinite and immutable.

No. 67. The only objection to the creature's happiness is that *wrath* and principle of *enmity* which, by vice, the creature has contracted, and which has become treasured up and confirmed in the breast or mind of the REBEL, *not in the mind of* GOD!!!

No. 68. It may not be amiss now to inquire into the nature of the curse, and miseries brought on mankind by sin; and pray where shall I go for this necessary information? "*To the law and to the* "*testimony; if they speak not according to this word,* "*it is because there is no light in them.*"

No. 69. When I look in the gospel I find no curse there; but I find the gospel, in which the true character and disposition of God is unveiled, expressive of divine friendship, kind invitations, and heavenly favours to the vilest sinners. It is to the law, therefore, that I must go for information

concerning the curſe and miſeries brought on mankind by ſin. And pray what is the language of the law? Why it makes report of a dreadful curſe brought on man by ſin, and alſo deſcribes the true nature of that curſe, and ſhews how far it extended its effects. "*The wages of ſin is death.*" The curſe of the law extended its killing power even to the ſoul. "*The ſoul that ſins ſhall die.*" "*The letter killeth.*" Thus is there a proper foundation laid for the doctrine of the reſurrection as held forth in the goſpel.

No. 70. Now there is not one word of endleſs miſery in all the law. No! nor one moment's *future miſery!!!* The curſe inflicted death:—but no miſery beyond death; nor is there one word about future miſery, or a future ſtate of exiſtence, in the whole law. If the curſe of the divine law had inflicted endleſs miſery on the ſinner, then Chriſt could not have been made a curſe for us, in any thing ſhort of ſuffering endleſs miſery; and if ſo, then he muſt now be and eternally will be an object of divine wrath and vengeance to ſuffer endleſs woe. But who can believe ſuch an abſurdity? No finite creature can perform an infinite act, and how can a finite crime demand infinite puniſhment? You will ſay, that as the perſon of Chriſt who ſuffered, was infinite, his temporary ſuffering was equal to the endleſs miſery of the ſinner. I anſwer, "*That part which was infinite could not ſuf-*
"*fer: the infinite nature of that glorious perſon-*
"*age, was the very God againſt whom the offence*
"*was committed.*"

No. 71. The law made no diſcoveries of immor-

tality; it was the gospel and that alone that bro't a future life into view; a future state of existence was brought to light by the resurrection, and all the doctrines of a future life are founded in the resurrection. Take away the doctrine of the resurrection and you take away all proof of a future life.

No. 72. It was incompatible with the nature of the law, even to admit the sinner into a future state of existence, much less to inflict a future punishment. The true nature of the curse was to kill the soul; it therefore prohibited and prevented a future state of existence, by its killing power.—The doctrine of a future punishment, *then*, could not be contained in the law.———Whence *then*, came the doctrine of endless misery??? Is there any curse in the gospel???

God Forbid!!!!!!!

No. 73. The gospel makes report of a deliverance from death, and of an immortal life unveiled in Christ, by the resurrection; and shews the cause thereof to be the life and nature of God manifested in the Messiah.

No. 74. The sin of Adam brought the first death upon all his posterity without even their consent; but Jesus Christ by obtaining the resurrection life, effected a complete redemption for every soul from under the power and dominion of the first death, without any of their assistance; by virtue whereof all must rise from the dead, the just and unjust.

No. 75. Thus is he the Saviour of all men and

all men ſhall be ſaved from under the dominion of the firſt death through and by him.

No. 76. By the goſpel is brought to light a future diſpenſation where we diſcover, agreeably to the firſt principles of the divine law, the wicked, who hold out in rebellion againſt the divine ſovereignty, will, by their own diſobedience be excluded from the immortal life and nature of God; & ſeparated from God; in conſequence of which they will inevitably experience a ſecond death much more awful than the firſt. Not as the conſequence of Adam's tranſgreſſion, but of their own individual diſobedience in refuſing to be governed by the eternal principle of right as unveiled in Chriſt.

No. 77. The diſobedient become the inſtruments, in the hand of the powers of darkneſs, of their own excluſion from immortality: in conſequence of which, they ſhall be deſtroyed, both ſoul and body, in the day of the perdition of ungodly men: ſo that there ſhall be no place found for them; for they ſhall be burned up in the lake of fire, root and branch—See Mal. iv. 1, Rev. xx. 15.

No. 78. But the doctrine of endleſs miſery, in its nature, is repugnant to both law and goſpel.

No. 79. Firſt, it is repugnant to the law, becauſe the law preaches no immortality, or future ſtate of exiſtence to the ſinner. To the contrary of *this*, all the doctrines of the law are calculated to make report of, and ſhew that the ſinner ſhall be ſeparated from the life and nature of God: that it is in the very nature of ſin to deſtroy the ſinner: that immortality, or an eternal exiſtence, in the very nature of things is incompatible with a ſinful

ſtate, and that therefore, the ſoul that ſins muſt die.

No. 80. The curſe of the law inflicted no future puniſhment; but death *only*: for death *only* was the wages of ſin. And as the ſoul contained all the life of the man, it was the ſoul *only* that could die; for the body ſeparated from the ſoul had no life in it.——The body is nothing more than a mere organical ſyſtem, or veſſel, compoſed of matter to contain the ſoul; the rational ſoul itſelf being compoſed of the five following faculties, viz. 1ſt, the AFFECTION, 2d, the WILL, 3d, the MEMORY, 4th, the REASON, 5th, the UNDERSTANDING. Theſe five are ſeated in the five ſenſes, which are theſe following, viz. 1ſt, FEELING, 2d, HEARING, 3d, SEEING, 4th, SMELLING, 5th, TASTING. It is through the medium of theſe ſenſes the faculties receive all information, natural and ſpiritual.

No. 81. Theſe together may be conſidered as the ſeveral powers of attention in which the five *Virgins, intelligent powers, or* FACULTIES are *ſeated*. And the only proper ſeat of the five ſenſes is the material body.

No. 82. It then follows of neceſſity, agreeably to the natural conſtruction of man, that if there was no material body to compoſe a proper ſeat for the ſenſes, there could be no ſenſes in exiſtence; and if there were no ſenſes, to compoſe a proper ſeat for the faculties, there could be no faculties in exiſtence; and if there were no faculties in exiſtence, there could be no rational ſoul.

No. 83. Now the curſe of the law tended to de-

ſtroy theſe rational powers wherever ſin was found: for the SEAT of theſe powers being deſtroyed by ſin and the curſe; the powers themſelves, of courſe, could no longer exiſt. And had it not been for the preſervation of the original ſeat of their exiſtence from all the pollutions of ſin, in the perſon of the Meſſiah; all the rational powers muſt have been diſcontinued, for want of a ſeat in which to retain their exiſtence.

No. 84. The rational intelligence preſerved in the Meſſiah, who is the original SEAT of its exiſtence, is the bride, and mother of us all; and by a ſpiritual and eternal covenant, the union between the infinite intelligence and rational intelligence, which is God and his bride, was confirmed in the perſon of the Meſſiah, long ere time began. Nor is it poſſible for this covenant to be revoked, ſo long as the Meſſiah ſtands approved in the ſight of Deity. The righteouſneſs of God made the righteouſneſs of man in the perſon of Chriſt, is the fulfilment of the conditions of the eternal covenant in behalf of the bride, on which alone depends the legal right and title of the church to the eternal favour of God, and to an immortal inheritance.

No. 85. Short of this the rational intelligence of man muſt have been forever loſt, and the memory of man muſt have been eternally blotted out: man muſt have ceaſed and the ſoul muſt forever have been diſcontinued by the power of death.

No. 86. Hence appears the neceſſity and importance of the reſurrection life, in order to give birth to a new exiſtence of both ſoul and body. And in fact, the deliverance reported in the goſpel, is not

a deliverance merely of the body, but alſo of the ſoul in connexion with the body from under the power, not of endleſs miſery, but of that death effected by the ravages of ſin and the curſe.

No. 87. It is by a proper knowledge of the love and friendſhip of God diſplayed in this deliverance and by a proper view of the immutability of the divine friendſhip that men are brought to love God and his government, and to yield ſubmiſſion to the eternal principle of right, which is the ſpirit of the goſpel and ſovereignty of God. And all religion which does not originate in and proceed from love, is in its nature falſe, and unworthy of the chriſtian name. "*The Lord requireth the heart*," and "*Love is the fulfilling of the law*."

No. 88. The purity of religion in the ſoul of man chiefly depends on the formation of pure ideas of the divine character, and of the divine economy. Every falſe idea of theſe neceſſarily defile the conſcience, and muſt inevitably produce effects in the mind and actions of the creature, repugnant to true religion and the divine nature; but to return again to the ſubject of endleſs miſery.

No. 89. Not a chriſtian on the face of the whole earth could poſſibly believe ſuch a blaſphemous doctrine, if he would only ſuffer himſelf to look throughout the ſyſtem that contains it, ſo as impartially to view the natural tendencies thereof, and fairly to behold what it leads to.——Inſtead of doing this, chriſtians under the influence of their prieſts and carnal ſyſtems, too generally attach their attention to ſuch detached parts of the ſyſtem they embrace as appear the moſt favorable, and ſuffer

not themſelves to go to the end or length of the ſyſtem; and ſo they remain willingly ignorant of the many groſs abſurdities which are neceſſarily involved in the ſyſtem or theory they eſpouſe.

No. 90. Could they but ſee how the doctrine of endleſs miſery tends to vilify the character of God and his dear ſon, to invalidate and ſcandalize the ſacred writings, to render the chriſtian name contemptible, to defame all revealed religion, and to ſet up a falſe religion in place of the *true*; how far would they be from giving ſanction to ſuch an error?

No. 91, Could they only know how, by the belief and maintenance of ſuch a doctrine, they clothe the Deity with the character of the devil; how would they, from real love to God and genuine religion, deteſt and abhor the ſyſtem that contains ſuch blaſphemy!!!!!!!

No. 92. But, alas! it is through the influence of the clergy, that the people are daily led to blaſpheme that holy name, by the doctrines they eſpouſe and advocate.

No. 93. O Lord, make bare thine arm—unveil thy glories, and haſten the deliverance of thy church from her long captivity; that ſhe may no longer groan under the oppreſſive yoke of theſe cruel taſk-maſters.

POSTSCRIPT.

READER,

No. 1. SINCE writing this piece, I was admitted into the ſecret council of the clergy, and pray what do you think I heard paſſing among them?

No. 2. "I heard them ſaying, one to another, here is a doctrine preſented to the public which ſtrikes at the very root of all our ſeveral ſyſtems, and requires from us an anſwer.

No. 3. "Brethren, ſaid they, let us now lay aſide theſe ſeveral little party principles which, heretofore have kept us at a diſtance, and as Pilate and Herod, on the accuſation and ſetting at nought of the Meſſiah, Luke xxiii. 12, were made friends, even ſo on this occaſion, let us combine as one to accuſe and ſet at nought the preſent performance. In faithfulneſs to our common cauſe, let us lift up the voice with the voice together in oppoſition to the preſent attack; at the ſame time ſhewing to the public a countenance of indifference, as though we did not feel ourſelves in any degree affected thereby; leſt the people ſhould take the alarm and their attention be rouſed to the ſubject.

No. 4. "But what particular method ſhall we adopt in order to ſuppreſs this growing evil? for it is calculated to injure our intereſt and popularity not a little, if it ſhould take place among the people, though it will not do to own this to the public, God forbid that it ſhould! ſaid ſome——*——*——

But what method ſhall we adopt to ſuppreſs the evil?"

No. 5. And behold, while they were thus in council, there came in among them an evil ſpirit, a meſſenger from the infernal regions to adviſe them, and his advice was as follows, viz. "My dear friends, inaſmuch as you are engaged in a cauſe ſo much to the advantage of our kingdom; that is, the keeping of mankind in blindneſs, and as your intereſt and popularity depends much thereon, I ſhall be always pleaſed, as a loyal ſubject of the dark regions, to afford you every aid that is in my power.

No. 6. "I therefore, now adviſe you to make no kind of anſwer to thoſe arguments; becauſe, that the doctrines therein contained are ſo directly calculated to expoſe the mortality and temporary nature of our king and kingdom and to aſcribe all the triumph and glory to Chriſt in the conqueſt and deſtruction of our kingdom, that it is impoſſible for you to anſwer it any way without expoſing the glaring abſurdities and weak parts of your own ſyſtems, and this would only make the matter worſe inſtead of better; nor yet will it do for you to make the candid anſwer the Jews did, on the interrogatory of Jeſus Chriſt concerning the baptiſm of John, "*we cannot tell*," for this would be adding conſequence to your opponent and acknowledging the weakneſs of your own cauſe.

No. 7. "But hear me and receive my inſtruction, O ye advocates of our kingdom and of EREBUS——Treat your opponent and the doctrines by him propoſed with utter contempt and ſcorn, and uſe what means and influence you can to ſtab

and wound his character, both in private and public—If truth will not do it, be not ſparing of falſe inventions and clerical anathemas, and be dexterous in the promulgation of evil and malicious reports, even as a certain Methodiſt miniſter of the name of P——r, and a certain Preſbyterian miniſter of the name of W——ce has, not long ſince been.

No. 8. "This among the ignorant, will paſs for concluſive argument againſt his doctrines.

No. 9. "Thus will you prevent his influence and obſcure the merits of the doctrine; for inaſmuch as the people are generally guided by the influence and examples of the clergy, your conduct will be law to them.

No. 10. "Say ye to the people, "the doctrine in its nature is too contemptible for our notice;—we therefore, treat it with neglect;" thus will you perſuade the people that you are fully able to anſwer it, and prevent their attention thereunto, eſpecially ſuch as have no real opinion of their own, but live ſolely on the opinion of the clergy, and you know, gentlemen, that this is no ſmall majority. Moreover, you are equally ſenſible that divine truth was always conſidered by the miniſters of darkneſs, as being in its nature too contemptible for the notice of their diſciples.

No. 11. "Again, if the people begin to diſcover any of the evident inconſiſtencies or glaring abſurdities of your doctrines, in conſequence of what your opponent hath ſaid, only annex and urge the term myſtery to the abſurdity, and inſiſt upon its antiquity. To deter them from examining for themſelves, urge the danger of diving into myſte-

ries, and above all things, see that ye maintain among the people the validity and sacredness of that valuable term, *Mystery*; for verily this ancient term has been of more value to the clergy toward effecting their designs in concealing from the people their ignorance and absurdities, and in securing and preserving the benefits of their trade, than any other term that was ever found in any writing.

No. 12. "So long as you can, by any means, keep the minds of the people in the dark, and prevent their attention to divine truth, so long your popularity and interest is safe, and you will be pleasingly rewarded with silver and gold, for preaching. Observe therefore, my council—"receive ye the money, and do as ye are taught."—Matt. xxviii. 15—And I will persuade the people and secure you."

No. 13. I then heard a secret whispering among them—"*Surely this is the best plan that could have been devised. It must be our interest to pursue the same.*"

No. 14. It was then put to vote, and the vote was unanimous in its favour; on which the infernal messenger, promised them his aid in carrying the plan into operation, and shouted with infernal triumph.

No. 15. And as I was mourning to behold this kind of triumph, there came a messenger from the regions of light and whispered in mine ear, "be of good cheer, this triumph is but for a moment.—The victory of truth will shortly dispel the gloom." So I retired in peace to my cabinet.

THE FUNDEMENTAL PRINCIPLES OF THE ALETHEIAN CABINET.

Jeremiah xxxi. 21.

PART FIRST.

We Believe,

No. 1. In one Deity, and no more; and that the true Deity, is that univerſal conſcious ſpirit, who fills and occupies infinite ſpace with his holy and eternal preſence; and who, in his ſelf-exiſtent and immutable nature, is not plural, but ſimply ONE and indiviſible.

No. 2. That in the very nature of and coeval with *this* Deity, there did exiſt, and always will exiſt, an eternal *principle* of *right*, which is the true eſſence of the immutable Law of God, the Spirit of the moral and divine government, and the only true monitor of all moral actions; and in which is compriſed all the eternal laws of genuine religion.

No. 3. That this divine principle in its nature is immutable, and in itſelf is the eternal *ſovereignty* of God, founded in divine love. That God himſelf, is under the government of this eternal principle; and that it is impoſſible with God ever to depart from the government thereof, or at any time to act in any degree repugnant thereunto.

No. 4. That this eternal principle, when expreſſed by a diſplay of the communicable attributes of God to creatures, becomes, to the rational mind, the only proper ſtandard and criterion of truth and virtue; by which all doctrines and actions are to be tried and determined.

No. 5. That the ſeven communicable attributes of Deity (by a diſplay of which this eternal and immutable principle is expreſſed) together, compoſe the only ſolid and immutable baſis and ſtandard of all true morality among men.

No. 6. That therefore, every deviation from the true nature of theſe attributes, or any of them, either in doctrine or diſcipline, muſt be a departure in ſuch degree, from *truth*, *virtue*, and genuine religion.

No. 7. Thoſe ſeven are the following, viz.

1. Love;
2. Wiſdom;
3. Power;
4. Holineſs;
5. Juſtice;
6. Goodneſs;
7. Truth.

These are the seven lamps in the true tabernacle; the seven eyes engraven on the stone before Joshua; the seven in the hand of Zerubbabel and the seven thunders which are now uttering their voices——*——*——*

This shall be our criterion to try and determine all things by: yea; even the scriptures themselves; these together exhibited in the Messiah, compose our creed and only foundation of our faith.

No. 8. That theſe SEVEN, in their nature, each and every of them, are ſelf-exiſtent, ſelf-dependent, eternal, unchangeable and infinite.

No. 9. Every doctrine which we can find to be contrary to the true nature of theſe SEVEN, or which we can diſcover in its nature, is calculated to miſrepreſent any of *these* we reject; as being inconſiſtent with the divine perfections, repugnant to divine truth, and unworthy of our reception.

PART SECOND.

OF DIVINE TRUTH, OR THE WORD OF GOD.

We Believe,

No. 1. Divine truth, or the word of God, to be a genuine and correct expreſſion, report and deſcription of the divine character and of divine things; as alſo of the human character and of natural things.

No. 2. Wherever we find this expreſſion, report and deſcription, therefore, there we find divine truth, or the word of God; whether in the conſcience, in the volume of nature, or in the holy ſcriptures. But above all, we find it moſt clearly and fully exhibited in the glorious perſon of the Meſſiah; who is the fountain and luminary of reaſon, and the only medium of acceſs unto the eternal Father. That Deity expreſſed *in* reaſon and *to* reaſon, is the word of God; in order to which it pleaſed God, that a rational world ſhould have a rational HEAD; and that reaſon in men ſhould be governed by the agency and light of *reaſon*, in the Meſſiah, who is the fountain and luminary thereof.

No. 3. We, therefore, diſclaim fellowſhip with any religion, the fundamentals whereof are evidently compoſed of unreaſonable doctrines, promulgated and urged under the pretext and unholy maſk of unfathomable myſtery; as being an impoſition on the rational underſtanding.

No. 4. Nor do we believe any report concerning God or divine things, without ſuch evidence as, in its nature is ſufficient to convince the judgment, on rational ground, of the reality of the thing reported.

No. 5. The only ſyſtem of religion, therefore, which ſhall command our conſent and belief, *muſt* be ſuch as is compoſed of ſelf-evident principles and demonſtration; and not ſuch as any cunning prieſt or ſet of carnal clergy may pleaſe to impoſe upon us.

PART THIRD.

OF IMMORTALITY AND OF DEATH: FIRST AND SECOND.

We believe,

No. 1. That, *Immortality* is a ſelfexiſtent, ſelf-dependent, eternal, unchanging and infinite life; that this life is the eſſential and excluſive property of Deity alone, and that no creature can poſſeſs it but by virtue of union with God. That therefore, an eternal exiſtence, can be found no where, but, in God only.

No. 2. That, an endleſs exiſtence is founded on, and ſupported by, the mainſpring of the divine government; which is the eternal principle of right: and that this eternal principle of right, is founded in divine love.

No. 3. That therefore, nothing, which, in its nature, is contrary to the ſpirit of the divine government, or repugnant to the eternal principle of right, can poſſibly be of endleſs duration: but, muſt ſooner or later, under the mediatorial reign of Chriſt, be utterly deſtroyed, ſo as to exiſt no more.

No. 4. That, a privation of Immortality with its beatifying bleſſings, occaſioned by a voluntary departure from the eternal principle of right, is what we are to underſtand by DEATH.—That a privation of Immortality, with its beatifying bleſſings, as exhibited in the figure, is what we are to underſtand by the *firſt death:* and that a privation of Immortality with its beatifying bleſſings, as exhibited in the ſubſtance, is what we are to underſtand by the *ſecond death:*

No. 5. We then conclude, that if that life which God communicated to the creature, by which the

creature became a living ſoul was immortal, it muſt be of the ſame nature with God himſelf and never can change from what it originally *was*; and therefore, never can become polluted, vicious, or ſinful; nor can that immortal part become an object of God's diſapprobation or vengeance; and tho' the ſoul, by ſin, may loſe that life, *this* cannot land the ſoul in endleſs miſery; becauſe, the ſoul, on loſing that life (by which it was made a living ſoul) muſt ceaſe to be a living ſoul; and ſo can neither be happy or miſerable.

No. 6. That, the ſpirit, or life, that came from God can never be baniſhed, excluded, or ſeparated from God, ſo as to become an object of his wrath or hatred; becauſe, God can never hate or deny any part of himſelf.

No. 7. That, there muſt be a very material difference between the ſoul and ſpirit (or life of the ſoul)—The ſoul was created, but the ſpirit, or life of the ſoul, was ſelf exiſtent in God and is only communicated while the ſoul remains in a ſtate of recipiency:—All vice tends to deſtroy that recipiency and when deſtroyed the ſoul is no longer ſuſceptible of that communication; and of courſe muſt ceaſe to poſſeſs the life.

No. 8. That, the creature may become ſinful, condemnable, and miſerable: but the immortal life, which is the ſpirit, can never become ſinful, condemnable or miſerable, in itſelf; but, muſt remain immutably holy and approvable in the ſight of God.

No. 9. That, an everlaſting privation of this immortal life, as exhibited in Chriſt, (occaſioned by a willful refuſing of the divine word ſpeaking from heaven) is what we are to underſtand by the SECOND DEATH.

A

PROTEST AGAINST IDOLATRY:

OR

TRITHEISM EXPLODED.

No. 1. WE publicly diſclaim all manner of fellowſhip with the doctrine of three perſons in the Godhead, as held forth in the Athanaſian creed; and conſider it to be the real duty of every true goſpel miniſter to bear public teſtimony againſt ſo vile a doctrine; as being in its nature ſtrictly anti-chriſtian and evidently pernicious to and ſubverſive of the true Chriſtian worſhip:—as being in all its parts irrational, repugnant to the ſacred volume of the holy ſcriptures, contrary to all the doctrines of Chriſt, degrading to the Chriſtian religion, and evidently contradictory to the faith and worſhip of the one true God:—as being the foundation ſtone of the falſe church and of all the diviſions and idolatrous worſhip therein propagated and ſupported throughout Chriſtendom.

No. 2. We nevertheleſs, firmly believe in the Father, in the Son, and in the Holy Ghoſt. But, when we ſpeak of the *Father*, we mean the whole Deity; who is one and indiviſible. When we ſpeak of the Word, or Son, we mean that divine FORM, who is called the Meſſiah, where the Deity aſſumed perſonality and in whom the fulneſs of Deity

is expreſſed.—When we ſpeak of the Holy Ghoſt, we mean (not a perſon; but,) the extraordinary illuminations, rays, or communications of the divine nature, extended from the Father, through the Son, into the minds of God's children.

No. 3. This is the Trinity in which we believe:—and that the Meſſiah, or Son, compoſes no part of the Godhead: nor yet, that theſe are three perſons, but, three characters compoſing together one glorious perſon in the Lord Jeſus Chriſt: for we believe nothing of the perſonality of God out of Chriſt, no more than we believe in the perſonality of univerſal life without a body.—But, that the Meſſiah is the perſonality of God; out of and without whom we can no more form any ideas of God, than we could form an idea of naked life without the manifeſtation of itſelf in matter, by its divers operations in various forms.

As ſpirit, water, and blood, make one perſon in man; even ſo the Father, the Word, and the Holy Ghoſt, make one perſon in Chriſt.—This one perſon is the manifeſtation, or expreſſion, of God; compoſing an Emmanuel in Chriſt: and this bleſſed perſon is the only proper object of all ſpiritual worſhip and adoration for all rational beings.

Even ſo.——AMEN.

OF THE DEVIL.

We believe

The devil not to be a creature of ſubſtance, or bodily form: but, that by the devil, in the abſtract, is ſignified that univerſal principle of oppoſition and

enmity to God and to the ſpirit of the divine government; which predominates the fallen mind of all fallen creatures; and that the power of death and all miſery is contained in this principle; and not, as many ſuppoſe, in the great and univerſal principle of divine love.

QUERY.

IF there is no immortality, ſeparate from the life and nature of God, how can the fallen angels continue to exiſt?

How could the rich man exiſt in hell?

Anſwer. That God only hath immortality is not only evident from the nature of things, but, alſo from the apoſtle: who ſpeaking of God, ſaith "*who only hath immortality*, &c."

No fallen angel could continue to exiſt but by virtue of that life, which is communicated to him through the laws of time. He receives the life by inceſſant influx thro' the channel of theſe laws, as a creature of time, and not as a devil: even, as it is the ſame life, communicated thro' the ſame laws, that ſupports the temporary exiſtence of the greateſt ſaint and greateſt ſinner.

Notwithſtanding, as the fallen angels are not reconciled to the laws of eternity, but, are confirmed in a ſtate of repugnancy thereunto, they cannot receive life through the channel of the laws of eternity. When the laws of time, therefore, are diſcontinued, at the cloſing of the mediatorial reign, they muſt ceaſe to be living creatures: becauſe, they can receive life by inceſſant influx, through the channel of the la-

of time, no longer than while thoſe laws continue; a ceſſation of which, muſt of neceſſity effect a ceſſation of their conſcious exiſtence. The fallen angels, therefore, are not immortal; but, will be utterly deſtroyed by that puniſhment prepared (in the deſigns of the Meſſiah) for the deſtruction of the devil and his angels: where all the wicked will in like manner be then deſtroyed. For the unjuſt, in the order of the mediatorial government, (whether angels or men) are reſerved unto that day, to be puniſhed; and that puniſhment will effect their everlaſting deſtruction. See Matt. x. 28.—2 Theſſ. i. 9.

A

DECLARATION

OF THE

Conſtitution and Standard

OF THE

MILLENNIUM CHURCH.

☞ THIS IS THE NEW JERUSALEM THAT COMETH DOWN FROM GOD OUT OF HEAVEN.

A STANDARD OF TRUTH AND RIGHT

FOR THE

WHOLE WORLD.

"When the Enemy ſhall come in like a flood, "the Spirit of the Lord ſhall lift up a "Standard againſt him."

ISAI. lix. 19.

" *And there were seven* LAMPS *of fire burning before*
" *the throne, which are the seven spirits of God.*
Rev. iv. 5."

See also Numbers viii. 2.

" *The seven lamps shall give light over againſt the*
" *candle ſtick.*"

The firſt moſt important and leading doctrine in the true theology is the doctrine of the indiviſible unity (or oneneſs) of Deity; whoſe true character is the only proper ſtandard of truth and right in the church of God.

The character of God is a ſtandard which in its own true nature is compoſed of ſelf evident principles and demonſtration, independent of time, ſituation, or circumſtance; and muſt be viewed as it is in its own ſelf exiſtent and unchanging nature, without regard to any thing elſe, paſt, preſent, or future.

A proper knowledge of this divine ſtandard (the true character of God) is obtained no other way than by forming a genuine acquaintance with the true nature of his ſeven communicable attributes; in which his whole character is compriſed; which are theſe following, viz.

Divine Standard	1ſt. Love		
	2nd. Wiſdom		
	3rd. Power		
	4th. Holineſs	Urim	
	5th. Juſtice		
	6th. Goodneſs		
	7th. Truth		

All enlightened men among all nations throughout the world, will acknowledge with us, that each and

every of these attributes are self existent, self dependent, eternal, unchanging, and infinite; that every thing which is in its nature manifestly repugnant to the true nature of these, or any of them, must be equally repugnant to the nature of God and divine truth; and that there is not one single point of doctrine in the whole body of divinity but what may and ought to be, fairly tried by this standard.

The divine authenticity, propriety and infallibility of the standard being granted, by all, it will follow of course that such church as is found most truly to receive and adhere to this standard must be equally acknowledged, by all, to be the most correct, only true, and latter day church; nor is it possible to find a standard in existence equal to this.

☞ This standard in its own self existent and immutable nature, is self evident,—it is good—it is infallible,—it is divine—it is invincible and our enemies cannot deny it.

THE FIRST BRANCH OF THIS STANDARD IS.

DIVINE LOVE.

DIVINE LOVE, is an attribute so essential to the being and nature of God that the apostle calls the whole Deity into view by the name thereof, saying "*God is Love.*" This attribute being self existent and immutable can never be varied, by any cause, from what it is, and always was, in its own nature: but, must continue unchangeably one and the same as it was from all eternity.

Divine love is a leading attribute in Deity, by which the whole conduct of God is governed, and under the influence of which he is always actuated:

for "*God is love:*" and he cannot be actuated but by the influence of his own nature.

Pure and universal friendſhip is an eſſential property in divine love, and as the love is ſelf-exiſtent and unchanging, even ſo, is the friendſhip which proceeds therefrom: nor can two oppoſite properties ſuch as *Friendſhip* and *Enmity* poſſibly exiſt in divine love; becauſe God cannot be divided againſt himſelf.

No property, therefore, which in its nature is contrary to pure, univerſal, and unchanging friendſhip, can poſſibly exiſt in the mind or nature of Deity: for "*God is love,*" and nothing contrary to pure love and friendſhip, to all his creatures, can proceed from him.

So *alſo*, he who dwelleth in God dwelleth in love, and he who dwelleth in love dwelleth in friendſhip, and muſt be a friend to all God's creatures.

So much for the FIRST BRANCH *of the great* STANDARD.—*It is good,—It is divine,—It is infallible,—It is unchanging,—It is invincible.*——☞ *And our enemies cannot deny it.*

THE SECOND BRANCH OF THIS STANDARD IS

DIVINE WISDOM.

DIVINE WISDOM being infinite admits of no ſucceſſion of ideas; all the thoughts of Deity therefore, muſt be ſelfexiſtent and eſſential to his very nature and being as God, entirely independent of all future occurrences, nor can it be poſſible for any, or all, of the actions of creatures in time, to produce (or give birth to) one ſingle thought in the infinite mind that was not there, or that was not eſſential

to his very nature and being, from all eternity. But all the thoughts and conduct of Deity must neceſſarily originate in, depend upon, and proceed from his own infinite and unchanging eſſence: Nor can it be poſſible for any thing which in its nature is repugnant to his pure and holy nature ever to find an entrance in the infinite and unchanging mind.

All the thoughts, determinations and actions of Deity, therefore, muſt be ſelfexiſtent, ſelfdependent, eternal, unchanging and infinite.

To hate, or puniſh, any creature then, muſt be incompatible with the nature of Deity; *becauſe*, to hate, or puniſh, without a cauſe in the creature, would make the Deity deſpotic, tyrannical and cruel; which is inconſiſtent with and repugnant to divine love and friendſhip; and for him to hate, or puniſh, for a cauſe ſeen in the creature, would make void and deſtroy the doctrine of the ſelfexiſtence and immutability of the infinite mind: for *certainly*, if any conduct of the creature could be a cauſe of one ſingle thought or action in God which otherwiſe would not have taken place, or would not have exiſted in Deity, then, ſuch conduct of the creature muſt have been the moving ſtimules, or object ſeen, in the mind of Deity to excite him to think and act differently from what his own eſſence, independent of ſuch conduct, would have thought or acted; which amounts to a pointed denial both of his infinity and immutability.

The miſery and wretchedneſs of the creature then muſt originate in and proceed from another ſource, which in its nature, is different from the nature of God: for it is contrary to the nature of Deity to direct his attention to, or to take knowledge of any object which in its nature is repugnant to divine

purity, or to his own essence: Nor can the Deity be excited to one single thought, or action, but by his own self existent nature. All his designs originate in his own essence and must be self existent and unchanging.

Moreover, if God renders any of his creatures miserable he must have designed from eternity, so to dispose of these creatures, or he must not have designed it:—if he did design it from eternity, then, he must have brought them into existence for that end and their sins could not have been the original *cause*, but, only the necessary means by which to effect the self existent design of God in their intended end; if he did not design it from eternity, but, finally dispoſes of them in a way quite different from what he originally designed, then, he must be passionate, whimsical and finite: which, to say, amounts to a denial of his Godhead.

Take it which way we will, if we make God the punisher, the doctrine tends to misrepresent and defame his character, and to deny the infinity of his wisdom.

The doctrine of endless misery then of course falls to the ground; because, if misery be eternal it must be supported by an eternal cause, and as there is no eternal cause but God it follows that God must be the supporter of such misery; and from his conduct his creatures have to judge of his character and disposition from eternity: for as his character and disposition is now, even so, it must have been from eternity; because creature actions could not have changed it from what it always was in its own nature. *So much for the second branch of the great* STANDARD.—*It is good;—It is divine;—It is infallible;—It is unchanging;—It is invincible.* ☞ *And our enemies cannot deny it.*

THE THIRD BRANCH OF THIS STANDARD IS

DIVINE POWER.

BY Divine Power, underſtand firſt, the divine ſtrength, energy, and irreſiſtible force of the nature of God and his word; ſecond, the divine authority or governing principle in God: which is the eternal principle of right (or divine ſovereignty) founded in divine love.

Now it is by the ſelfexiſtent and immutable principles of univerſal conſiſtency, that God effects every divine operation, nor can he perform any thing contrary thereunto: for as the eternal principle of right is the governing principle in Deity, altho' his ſtrength and authority is ſelfexiſtent, unchanging, and infinite, he never can depart from the government of this eternal principle.

The Deity in all his actions is unchangingly, as *truly* under the government of the eternal principle of right, as he requireth his meaneſt ſubject to be.

All the ſtrength and authority of God, exerciſed in the arrangement of time and time things, and in the government of a rational world, is exerciſed by the agency of reaſon in the perſon of the Meſſiah; who is the fountain of reaſon and luminary of all rational worlds.

The divine power in all its operations, towards creatures, being exerciſed by the agency of reaſon, in the perſon of Chriſt the proper head of all rational intelligence, is always exerciſed in a rational and equitable way, on principles and in a line ſuited to the ſituation and capacities of ſuch creatures. So that the ſovereignty of God, under the government of which his creatures are placed, being adminiſtered

by the agency of reaſon is ſtrictly equitable in all its operations and exerciſes towards all rational beings.

The ſovereignty of God will continue to be adminiſtered towards creatures through the medium and by the agency of reaſon, ſo long as one creature or thing remains in exiſtence in a ſtate of oppoſition or which in its nature is inimical to the divine government; and therefore, the government will continue mediatorial until the laſt thing which in its nature is inimical to that government (by the agency of reaſon) is deſtroyed out of exiſtence.

Divine power, in its own ſelfexiſtent nature is holy, unchanging and infinite; and therefore, muſt be in its nature always alike invariably oppoſed to wrong; to diſorder and all the neceſſary effects of wrong, or diſorder:—it never can approve of the exiſtence of ſin nor of the continuance of any of its effects; much leſs can divine power be exerciſed towards the ſupporting of the exiſtence of ſin, or any of its effects; but, in its nature muſt always remain oppoſed to Satan and to the exiſtence of his kingdom: nor can the Meſſiah, in the exerciſe, and adminiſtration of that power, reſign the mediatorial reign until he has completely deſtroyed out of exiſtence the laſt enemy and every thing which in its nature is inimical to, or ſtands in competition with, the divine ſovereignty; ſo as to make room for God to become ALL IN ALL. "*Every ſoul who will not "hear that prophet ſhall be deſtroyed from among the "people.*"

So much for the THIRD BRANCH *of the great* STANDARD.—*It is good,—It is divine,—It is infallible,—It is unchanging,—It is invincible.*——☞ *And our enemies cannot deny it.*

THE FOURTH BRANCH OF THIS STANDARD IS

DIVINE HOLINESS.

BY Divine Holineſs, underſtand, the purity of God in connexion with the eſſential love of Deity to univerſal order.

The whole nature of God in connexion with his eternal and unchanging government, requires univerſal order and univerſal happineſs among his creatures:——a departure from this order and unchanging government is the only cauſe of all miſery and death.

By univerſal order, underſtand, an univerſal conformity of mind and action among creatures to the immutable principles of univerſal conſiſtency; in other words; to the eternal principle of right.

Every thing which in its nature is oppoſed to this univerſal order and the happineſs of the creature inſeparably connected therewith, is equally oppoſed to the nature of God and every principle of his unchanging government: it is therefore, evident that the unchanging nature of God cannot be oppoſed to the happineſs of any of his creatures; but, his holy government neceſſarily requires the holineſs of all; nor can divine holineſs in any manner be a cauſe of giving birth to themiſery of any creature; becauſe, divine holineſs never can accede, or conſent, to any cauſe or effect, which in its nature is repugnant to the true nature of God or divine purity.

So much for the FOURTH BRANCH *of the great* STANDARD. *It is good;—it is divine;—it is infallible;—it is unchanging;—it is invincible;—and our enemies cannot deny it.*

THE FIFTH BRANCH OF THIS STANDARD IS

DIVINE JUSTICE.

DIVINE JUSTICE is an eſſential attribute of Deity which in its ſelfexiſtent and unchanging nature, requireth that all the rights of God and all the rights of man be maintained: nor can the requirements of juſtice be anſwered in any way different from what was firſt propoſed; becauſe divine juſtice is unchanging in its requirements: and retaliation on the aggreſſor could give no ſatisfaction to divine juſtice: for it would repair no breach; and where no breach is repaired the demand of juſtice is not anſwered; and ſo, the rights of God and man, on that ground, would remain eternally injured.

Now the rights of God, due from his creatures, are 1ſt. Supreme Love, 2nd. An unreſerved acknowledgment of and ſubmiſſion to his ſovereignty, 3rd. Entire confidence in him as the only fountain of all real good and of all true happineſs, as well as the only place of eternal ſafety.

The native rights of man are life, liberty, (or freedom) and happineſs.

All theſe rights, of God and man, are maintained inviolate in the glorious perſon of the bleſſed Emmanuel, who is the great ſpiritual covenant head of all *Rational Intelligence*.

It is to him, therefore, as individuals all men muſt come in order to obtain poſſeſſion of their native rights: nor will any who come unto him for thoſe rights ever be denied; becauſe, it is contrary to the perfections of God and equally repugnant to the nature of divine juſtice ever to withhold from man any part of his native rights.

Thoſe rights are all divine and were firſt eſtabliſhed by divine juſtice; divine juſtice, therefore, never can oppoſe, but always muſt advocate theſe rights.

It is in the nature of the devil and of ſin to oppoſe theſe rights; but, ſin cannot alter the attribute juſtice from what it always was in its own invariable and unchanging nature ere time began.

Sin is that *alone* which deprives man of thoſe rights. How blaſphemouſly wicked then, muſt that doctrine be which repreſents the effects of ſin as being the product of divine juſtice and that charges God with the productions of Satan; in ſaying that man is rendered miſerable and deprived of his native rights by a poſitive act of divine juſtice: whereas it is a wicked departure from every principle of divine juſtice, and that *only*, that has occaſioned and given birth to the dreadful privation of life, liberty, and happineſs.

Miſery, bondage and death, is the natural and unavoidable reſult of evil itſelf and comes from itſelf —not from God.

Sin cannot be a motive, or object, in the mind of an unchanging God to induce him to act, or conduct, towards his creatures differently from what he would otherwiſe have done: for he is in one mind and none can change him.

God is clear and we are guilty. God is always alike diſpoſed to make us happy: but, we are not always diſpoſed to yield to that economy through the channel of which the divine bleſſings always alike inceſſantly flow. God is always alike diſpoſed to communicate, but our minds, by reaſon of ſin, are not always ſuſceptible; and, therefore, we are not diſpoſed to receive; nor can we receive, or enjoy, out of the divine channel. The love and friendſhip

of God are always unchangingly the same and always alike are communicated or inceſſantly flow in their own natural channel; but, never can be received, or enjoyed, out of divine order. The divine plan of man's happineſs is expreſſed in the government of God and out of that immutable plan the divine beneficence never can be communicated to any.

The only reaſon *then*, why any are excluded from the full poſſeſſion and enjoyment of their native rights, is becauſe they will not come unto Chriſt to receive them.

Eternal damnation, or future puniſhment, by men in general, is ſuppoſed to be a poſitive act of an offended God, whom they conceive to be full of vengeance, wrath, and a diſpoſition of retaliation, on account of man's ſins: that therefore, God will be active in puniſhing his creatures with inexpreſſible tortures through all eternity: which is a moſt ſhocking and cruel doctrine as well as derogatory to the character of Deity.

The Lord is a God of unchanging love, friendſhip, goodneſs, and tender mercy towards all his creatures: nor can all their ſins induce him to change or to diſpoſe of them in any way different from what divine love and friendſhip had determined before ſin exiſted: nor is it poſſible for the creature, by all the good or evil it can do, to excite God in any of his conduct, or actions, towards man ever to vary from his own ſelf exiſtent deſigns.

Puniſhment on man, therefore, does not come by infliction from God by way of retaliation for ſin.—But puniſhment is the natural and unavoidable reſult of evil itſelf; and comes from itſelf,—not from the Deity: and all puniſhment tends to death; a refuge from which can only be found in the divine WORD.

where the Deity and divine government is expreſſed even ſo. AMEN.

So much for the FIFTH BRANCH *of the great* STANDARD. *It is good; it is divine; it is infallible; it is unchanging; it is invincible*—— ☞ *And our enemies cannot deny it.*

THE SIXTH BRANCH OF THIS STANDARD IS

DIVINE GOODNESS.

BY Divine Goodneſs, underſtand, the outgoings of divine love; or in other words, the eſſential delight and pleaſure of Deity in the manifeſtations of his love to creatures: in order to make them happy in the enjoyment thereof. The great end of all divine revelation is to open a door for the perpetual happineſs of man, by affording him the opportunity and privilege of coming into the complete poſſeſſion of the ſupreme good; which is ſupreme love, manifeſted in the outgoings thereof.

Notwithſtanding, in the true nature of things, it is impoſſible for this to be effected but on voluntary principles; becauſe, love is voluntary; love is free; and compulſion is repugnant to the nature of love.

Divine goodneſs is ſelfexiſtent and unchanging in its nature; and therefore, never can vary from what it always was, in its own nature from eternity.—— It is exerciſed by the agency of the Meſſiah, as all the other attributes of Deity, equally alike, free from partiality, towards all God's creatures: for truly God is good unto all and his tender mercies are over all his works. Nor is it poſſible for any thing but wilful rebellion in the creature to prevent the ſoul

from perpetual happineſs in the complete poſſeſſion of divine goodneſs.

It is repugnant to the ſelfexiſtent and unchanging nature of divine goodneſs, as well as of divine juſtice, ever to refuſe the creature any thing which is truly requiſite to make it completely happy, or to approve of the exiſtence of any thing which in its nature is calculated to render it miſerable: for as divine goodneſs and divine juſtice requires the happineſs of all; even ſo, every thing which in its nature is oppoſed to that happineſs muſt be unjuſt and equally oppoſed to the nature of divine goodneſs.

So much for the SIXTH BRANCH *of the great* STANDARD. *It is good;—it is divine;—it is infallible;—it is unchanging;—it is invincible.——* ☞ *and our enemies cannot deny it.*

THE SEVENTH BRANCH OF THIS STANDARD IS

DIVINE TRUTH.

BY Divine Truth, underſtand, the ſelfexiſtent and unchanging principles, or properties, of univerſal conſiſtency and faithfulneſs in Deity; by an expreſſion of which, in the divine word, the invariable harmony, intrinſic beauty, and eternal glory of all the divine attributes, perfections and proceedings are made evident to creatures.

It is repugnant to the nature of divine truth, for God, at any time, by way of diſguiſe or otherwiſe, externally to expreſs any thing contrary to his internal meaning, or to decree any thing contrary to the true ſpirit of his own government expreſſed in the moral law. All the divine declarations, therefore, are true, undiſguiſed and unequivocal expreſſions of

God's real mind and meaning, relative to the *thing*, or things, ſo expreſſed.

For in God is no deception, inconſiſtency or falſe way. "Let God be true but every man a liar."—God always truly means what he ſays, nor can he poſſibly at any time in any degree deviate from his own divine declarations.—His word is truth declared: nor is it any thing ſhort of giving God the lie to charge him with acting, or meaning, contrary to his own divine declarations.

O Lord!—thy word is truth; and "*thou haſt magnified thy word above all thy Name.*" Pſal. cxxxiii. 2.

God is conſiſtent in all his ways: nor can he internally, or ſecretly, approve or juſtify any thing that the external declarations, of his word, diſapprove or condemn: for his word is divine truth, not in appearance only, but, in reality.

AMEN.

Let God be true but every man a liar.

So much for the great STANDARD *of the* NEW JERUSALEM CHURCH.

The character of God is the *true* STANDARD.

It is true;—it is good;—it is divine;—it is infallible;—it is unchanging;—it is invincible.——

☞ *And our enemies cannot deny it.*

QUERY.

Are there not ſeveral paſſages in the ſcriptures which hold forth the Deity as being a paſſionate, revengeful, malicious and changeable God?

ANSWER.

The letter of the ſcriptures, in figurative language, often attribute the different members and ſhapes, of men, as well as their feelings and paſſions, to God: but, we have no right to conſider theſe things literally ſo; except we may believe that God is altogether ſuch an one as we are. Facts declare to the contrary of this, and faith ſhould always give place to facts.

It is our firſt duty ſupremely to honour, love, and adore our Creator. In whatever veneration then, we hold the ſacred text; we ſhould hold its Author in ſtill greater; and as the real deſign of all divine revelation is to exhibit and maintain the true nature of the divine character and his religion, in order to the glory of God and happineſs of man, we ſhould ſooner be induced to believe the Bible corrupted, or unintelligible, than to believe any doctrine, which, in its nature, is evidently repugnant to the character of God or, than to believe, that God in any caſe can act repugnant to the true nature of any of his own attributes: for we may with much greater propriety call in queſtion the infallibility of the letter of the ſcriptures than the infallibility of the divine character, or conduct.

Whatever in its nature is repugnant to the true nature of the divine attributes, or any of them, muſt be equally repugnant to the character of God and divine truth.

Facts ſhould never give place to faith, but, faith ſhould always give place to facts.

The great leading fact, in the religion of God, is the divine character, unto which all our faith ſhould yield ſubmiſſion; nor ſhould the letter of the ſcriptures be received as a ſtandard to explain this character by: but, the character of God ſhould be received

as the ſtandard by which to explain the ſcriptures and by which all things ſhould be determined.

This is the only true ſtandard to be embraced by the latter-day church; nor ſhould the members of this church in the embracing of religion or in becoming members of the church, preſume to join this miniſter, that prieſt, or the other clergyman:—this ſect, that party or the other denomination of religioniſts; but they ſhould ſtrictly, without reſerve or partiality, join the Lord and his people in every nation and among all denominations.

This church (as Chriſt did) receiveth all ſuch ſinners as are willing to become real diſciples of the Lord and "*go with her to Mount Zion.*"

The religion of this church is compoſed of five parts, 1ſt. Theory, 2nd. Faith, 3rd. Practice, 4th. Experience, 5th. Confirmation.

The Urim and Thummim of this church, is to be found in the character of the bleſſed Emmanuel and is compoſed of the ſeven communicable attributes of Deity and five faculties of rational intelligence: which together in the perſon of Chriſt make the twelve manner of fruits that grow upon the tree of life.—The many Chriſtian virtues, found in this church, are the leaves of the tree; which are for the healing of the nations. All religion which does not originate in, and proceed from divine love, by this church, is deemed falſe and unworthy of the Chriſtian name.

The great chain wherewith Satan ſhall be bound, is to be found in this church.

The links of this chain are formed of God, they are united, or linked, together by Jeſus Chriſt and are compoſed of enlightened characters, anointed and ſelected, by divine inſtitution, for that peculiar purpoſe in the church: theſe are confirmed of the Lord

in ſuch an indiviſible union, that even death itſelf ſhall not be able to break their fellowſhip, prevent interviews, or hinder their communion with each other. *Glory to the Lord for ſuch a privilege!!!* It is the moſt bleſſed attainment in the church, conferred on *ſuch*, as the reward of *faithfulneſs* in the work of the Lord. He who hath ears to hear let him hear what the ſpirit ſaith to the church. Theſe together in unity as a ſingle body make the throne; but, as individuals theſe compoſe the twenty four elders.

The true character of Chriſt (or Emmanuel) will be ſeated in this throne, and before his holy character will the individuals bow. Theſe compoſe the bright cloud and theſe compoſe the ſpiritual hoſt.—☞ Every link muſt be ſhaped, by the Lord, before it can be linked in the chain. He who hath ears to hear let him hear. Bleſſed are they who read and underſtand.

OF TRUE AND FALSE TEACHERS.

A TRUE teacher muſt be one, who in teaching, makes a true repreſentation of the divine character: —A falſe teacher muſt be one who, in teaching, makes a falſe repreſentation of the divine character. So that it is by the MILLENNIUM STANDARD alone, that we may judge of and determine, the diſtinction between true and falſe teachers, as well as all other things relative to life and godlineſs.

Circular Letter.

NOV. 1804.

By order of the 3d Concilium of the Halcyon Church, &c. held in Maſon County, Virginia, near Point-Pleaſant, on the 3d, 4th, and 5th of November, 1804.

AN ADDRESS

TO THE HUMAN FAMILY AT LARGE,

BRETHREN, and ſiſters, of all ranks and every order among the noble race of man.

Under the influence of univerſal love and diſintereſted friendſhip to all; we hereby preſent to your conſideration a ſhort account of the riſe and progreſs of the Millennium Church in this Weſtern country. It was on Sunday the 12th of July 1802, the firſt branch of this church was eſtabliſhed in the World. It was in September 1799, the firſt beams of the Millennium glories began to unveil their divine excellence, in the happy land of Columbia, to the organ through the medium of whom the ſame has ſince been exhibited to a number of others; accompanied with ſuch undeniable evidence, and ſpecial demonſtration, as has been ſufficient to remove every doubt. The opening of this heavenly diſpenſation of light, was followed by a moſt extraordinary evidence from the Lord in the year 1801, exhibiting to the view of thouſands (in the happy land where the Organ, or Meſſenger, of the new diſpenſation was found) a wonderful light, in a dark night,

ſignifying the immediate approach of a great ſpiritual light, in the benighted church. Nature giving evidence and the Lord bearing witneſs to the truth of the divine meſſage. Notwithſtanding, ſo unprepared was the human mind to receive and enjoy, their richeſt bleſſings and higheſt privileges, that it was not before the 11th of July 1802, that the firſt branch of the Millennium church was eſtabliſhed in our happy country: and not even then, without much oppoſition from an unbelieving and ungodly world.

However, ſince the eſtabliſhment of this branch, notwithſtanding every oppoſition, we find, the divine *cauſe* is ſtill gaining ground in various parts of America; where the people have opportunity of hearing the heavenly doctrines. Several branches have ſince been eſtabliſhed; and the good work in this place is now progreſſing in a glorious manner, to the great joy of many. Glory be to the King of Zion, whoſe peaceful ſceptre is exhibiting its celeſtial dignity in the temple of God now opened in heaven; or the latter church opened in the former: which was ſignified by the golden candleſtick in the Tabernacle.

Thirteen ſouls were added to branch No. 1 at this concilium, the greater part of them in the bloom of youth.

They have cheerfully laid aſide the vanities of time, turned their backs to the toys of this tranſitory world and enliſted under Jeſus; to fight the battles of the Lord againſt an oppoſing world, in purſuit of an immortal prize. Our meeting has been free from diſorder, attended with real harmony, and great happineſs, from its commencement to the cloſe of the ſame.

The new members, on profeſſion of their faith, walked down in proceſſion, with a large congregation accompanied with inſtrumental and vocal muſick, to the water; and were baptized, by pouring on the head, in the name of the Lord Jeſus Chriſt: repreſenting the out pouring of the ſpirit, on the great Head of the Church and the deſcent of the ſame from the Head on individuals as members of Chriſt's body. This order of baptiſm (we believe) is appointed of the Meſſiah to accompany the inſtitution and promulgation of the Millennium church: and, no doubt, is the ſame method by which Philip baptized the Eunuch.

The introduction of inſtrumental harmony (or muſick) as a part of the worſhip of God, in the opening of the preſent diſpenſation has been ſanctioned, among us, by celeſtial approbation, in a glorious diſplay of angelic light. That prediction of David, "*As well the ſingers as the players on inſtruments* "*ſhall be there,*" is now fulfilling and Satan is about to be robbed of thoſe inſtruments, the harmony of which is calculated, in every reſpect, to calm the raging paſſions and render the creature ſuſceptible of divine communications.

It is not a little remarkable that the joining of this church, in general, is attended with an extraordinary releaſe from carnal bondage and the ſubjects are frequently brought into an immediate enjoyment of celeſtial light, liberty, love and mutual happineſs: which, as yet, has ſtill continued in living and increaſing exerciſe; at our ſocial meetings frequently enjoying, reciprocally, the pleaſures of Paradiſe: mutual in love, mutual in joy, mutual in praiſe and mutual in glory: as with one heart raiſed in heavenly

tranſport to God and the Lamb in a ſphere far above the reach of all our enemies.

Some may aſk "Why ſuch an inſtantaneous "tranſition, on joining of this church?"

Anſwer.—Firſt there is no carnal bonds attached to the order of this church, or human obligations enforced: which ever tend to depreſs the powers of enjoyment and diſqualify the ſoul for the reception of divine light. Secondly the principles, on which this church is founded, are divine, and truly conſiſtent with reaſon and ſtrict propriety. This being the caſe, as ſoon as the ſoul, by a faithful attention to the truth, becomes convinced of the divine authenticity of the doctrine, ſo as to realize the vaſt importance of true religion and neceſſity of yielding in humble ſubmiſſion to God, as well as of embracing the divine ſyſtem, being convicted of the impropriety of looking for happineſs, or ſafety, in any other way, at length it comes to a determination, as a moral agent, no longer to reſiſt; and therefore, now ſteps forward to confeſs the name of Jeſus before men. In this exertion the avenues of the ſoul are opened, the light of heaven ſhines in, the glory of the divine perfections fills the mind, truth makes the creature perfectly free, and tranſports of immortal joy neceſſarily enſue.

This great releaſe from bondage, this remarkable change of ſituation and ſudden tranſition of mind from darkneſs and its conſequences, into the glorious light and liberties of the new diſpenſation, is only obtained by *those*, who, in obedience to the dictates of divine light, ſincerely and diligently attend to the exhibition and illuſtrations of the heavenly meſſage: the ſubſtance of which is the URIM and THUMMIM: the Urim conſiſting of SEVEN and the

Thummim of FIVE: which in all make TWELVE. The ſubſtance of this figure is the character of Emmanuel; in whom we find the ſeven communicable attributes of God, compriſing the whole character of Deity; and the five faculties of rational intelligence, compriſing the whole character of man, in the only begotten Son of God, ſupported by an inſeparable union with thoſe ſeven. The whole of the twelve together making one perſon in Chriſt.

A true and experimental acquaintance with this URIM and THUMMIM, is to know the only true God and Jeſus Chriſt whom he hath ſent: whom to know is life eternal. By this rule, in the divine ſcience, the twelve Patriarchs and twelve Apoſtles were numbered; and the number twelve in many other inſtances are, by reaſon of the analogy between natural and ſpiritual things, (in the great ſcience of theological correſpondence) kept up in the ſacred writings: and indeed the ſpirit of thoſe writings can never be truly and rightly underſtood without a proper knowledge of this Urim and Thummim.

Glory to the great friend of Zion, he hath again viſited his church and agreeably to prophetic teſtimony hath raiſed up One, and we hope he is raiſing many others, who may ſtand up with Urim and Thummin and may enter into the moſt holy place to partake of the moſt holy things: and, to the great conſolation of Zion, hand them out unto all ſuch as truly wait at the altar, or temple. See Neh. vii. 65. Ezra ii. 63.

We ſhall not only find the Urim and Thummim kept up (as the great key and ſummary of the ancient ſcience) by the number 7 and the number 5 called into view and retained in memory by various figures throughout the ſcriptures, but, alſo in the

volume of nature we may diſcover many expreſſions of the ſame Urim and Thummim.

The ſeven ſtars, the ſeven colours, the ſeven metals, the ſeven planets, &c. &c. and many parts of the vegetable creation equally witneſs the ſame. So in like manner of the number 5, and there are many inſtances in ſcripture and nature where theſe two numbers together making twelve are equally teſtified. ☞ *Remember the five pebbles David used in the ſlaughter of Goliah.*

But ſee laſtly, the number 7 in the head of a man; the two eyes, the two noſtrils and mouth make five; by adding the two ears we find SEVEN, the true number of the Urim; and it is through the medium of all theſe, the mind of the man receives information and is made capable of exerciſing a judgment. Then on the hand we find a thumb and four fingers, which make the true number of the Thummim: and what the HEAD dictates, or deviſes, the HAND performs, or executes. That is to ſay, what the Urim dictates the Thummim effects. So the Urim always works by the Thummim.

In this Urim and Thummim is contained the whole ſyſtem of the Millennium doctrines; which, heavenly ſcience, has long lain entirely concealed from all our moſt learned divines: but, has now deſcended from God out of heaven and has been handed to the New Church by the inſtrumentality of ONE not more neglected and deſpiſed, by the clergy and a blind world, than was our Saviour himſelf. However, as the principles of the new diſpenſation are plain, ſimple, and ſelfevident, the humble followers of the Lord and the true Zion of God will be kindly led in the way of truth, and equally comforted; notwithſtanding every contempt, neglect,

and oppoſition from an ungodly world and their blind leaders, until truth, in all its promiſed glory, ſhall univerſally prevail and Jeſus become Lord of the whole earth.

So, in the midſt of all oppoſition and contempt, ſhall the true Bride continue to be preparing herſelf for to meet her coming Lord, and Bridegroom: who is now near at hand; by whoſe coming the ſpirit of error will be conſumed and at whoſe coming his enemies ſhall be aſhamed and ſlain; while his humble followers are bid a friendly welcome into the more full enjoyment of thoſe heavenly pleaſures, for which they have been patiently waiting.

O brethren and ſiſters, of all ranks, white and black; in the name of the Lord Jeſus Chriſt, by divine authority, as in the immediate manifeſt preſence of God, we declare unto you that the latter-day church has actually commenced its viſible exiſtence, in the happy land of Columbia, through the inſtrumentality of the Millennium Meſſenger, who has received the fundamentals of the divine ſyſtem, by perſonal correſpondence with an Angel of God, ſent on this important miſſion.

This meſſenger is now engaged in the great and important work of opening the ſeventh and laſt ſtate of the church, by an exhibition of the heavenly meſſage, and a proper illuſtration of the true theology. Whether you will chooſe to hear or forbear we find it our duty, as a body, for the Lord's ſake and for your ſakes, to bear public teſtimony. And we know, before God, from undeniable evidence and from divine demonſtrations, wherewith we ourſelves have been favored, that we are not deceived.

Glory be to the great friend and Saviour of Zion for his wonderful works and for his goodneſs to the

children of men: The kingdoms of this world are haſtening to become the kingdoms of our God and his Chriſt.

Brethren, and ſiſters; *the preſent criſis is a critical moment*, and calls for ſerious enquiry and impartial inveſtigation, with a ſoul directed, in humble petition, to God for light and wiſdom; whereby we may be conducted through the gloomy ſhades of error, into the peaceful harbor of Millennium Truth; where the pleaſures of Paradiſe, accompanied with celeſtial liberty, ever abounds.

As Chriſtians among almoſt all denominations have been long looking for a Millennium, before its approach; and have waited, many of them, with great anxiety to behold its bleſſings; even ſo, the Jews, according to their ſcriptures, waited with warm expectations for the coming of the Meſſiah: but, when he came, he appeared to them ſo unlikely an object, ſo unfit a perſon, his religion, his meſſage and all his doctrines as well as his character and appearance among men, were ſo contrary to and foreign from, what their traditions had led them to calculate upon, when they ſhould ſee their expected Meſſiah, in connexion with the powerful oppoſition of their leaders, in whoſe judgment and opinion they doubtleſs placed much confidence; that inſtead of receiving and enjoying their higheſt privileges and being comforted on his approach, they concluded he was a deſigning character and an impoſter; they were confident of the rectitude of their own religion and doctrines, while they with much boaſted zeal condemned the meſſage, religion, and doctrines of Chriſt as being notoriouſly abſurd.

They ſuppoſed themſelves to be in poſſeſſion of light and truth; but, that Chriſt & his followers

were in groſs darkneſs and error: in conſequence of which they treated him with neglect, contempt, ingratitude, and cruelty; and ſo excluded themſelves from all the bleſſings of the new diſpenſation; placing themſelves among the enemies of the Lord, among them to reap the fatal conſequences of their own rebellion.

Let us carefully guard againſt a like error in ourſelves, on the preſent occaſion; leſt, like them, we fall a prey to the unhappy conſequences of unbelief with its concomitant evils.

Brethren and ſiſters, in the name of Jeſus, our Lord and Maſter, we bid you all an affectionate farewell.

Signed by order of the Concilium,
6th November, 1804.
JOHN PARKER, Moderator.

P. S. The centre of intelligence, for this church and her friends, the enſuing year and perhaps ever after, is branch No. 1. ſay, Maſon County, Point Pleaſant, VIRGINIA.

Direct to Eld. John Parker near Galiopolis.—Gallia county.—State Ohio. He is appointed Watchman, in this church, for the enſuing year: whoſe office is, to receive and communicate all intereſting intelligence, as directed in our Union and Diſcipline.

Any letter directed as above, as there is a Poſt Office in GALIOPOLIS, if poſt paid will be ſtrictly attended to, by the Watchman and by Branch No. 1, and carefully anſwered. We ſhall be happy to hear from our brethren and ſiſters abroad thro' this channel, as often as may be convenient; and we wiſh them to ſtate, in their communications, where and how we may direct to them.

☞ It will be expected that all Letters, directed to the Watchman, will be Poſt paid.

N. B. *Our next Concilium, is appointed to be held at Mountſterling, Montgomery County,* KENTUCKY, *commencing on the Saturday preceding the firſt Sunday in October* 1805 : *where and when we hope many of the friends of the Millennium will meet us.*

FELLOW CITIZENS,

IN the land of your nativity, in the plain language of your own country, has the long expected and much deſired Meſſage of the laſt diſpenſation of time, and greateſt event that ever happened, at length arrived. The glorious Millennium, ſo long wiſhed and prayed for, by many eminent Chriſtians, among different denominations, has at length commenced its openings ; its ſalutary beams now begin to bleſs the earth : and all that is now wanting to make you all happy in the enjoyment of the higheſt privileges of the church militant, is faith to behold and receive your own bleſſings.

But alas! it is to be feared that many, through unbelief, as the Jews did, are now falling a prey to the common error of man ; becauſe the bleſſing is not handed to them in their own way they are determined not to receive it at all. Inſtead of being happy in the enjoyment, they become diſguſted ; and ſo for want of an heart reconciled to God's method, they become enemies to their own greateſt good. O let not this be our unhappy ſituation, but while we view the error of the Jews, in rejecting the Lord of glory and his meſſage, and while we call into remembrance the common injury and great miſchief, effected by unbelief, in preventing man, in every age, from the enjoyment of his higheſt benefits ; let us endeavor

to correct the error in ourſelves, and carefully guard againſt this cruel monſter.

Be it known to you, O fellow citizens, that the character whom you eſteem the leaſt probable and who is leaſt received among all ſects of religion and eſpecially among the clergy of every order, the very man whom the popular world deſpiſe and reject, that ſame is he; whom the Lord hath choſen to deliver the divine meſſage to his church and by the inſtrumentality of whom the Millennium ſhall be opened.

This very character, though as much unknown to you as the true character of Chriſt was unknown to the unbelieving Jews, is now daily engaged in the public miniſtration of the great work among you. Truly we have as much reaſon to pray for a mind prepared to receive and enjoy our greateſt bleſſings, as we have to pray for the bleſſings themſelves: becauſe, when our higheſt bleſſing comes to us, except we have a mind prepared to receive and enjoy it, we muſt ſtill remain unbenefited.

Our greateſt bleſſings generally come to us from an unexpected quarter and through an unexpected channel, and never in a way agreeably to our own previous calculations.

A convert of the new diſpenſation & citizen of the world.

ON THE OPENING OF THE *MILLENNIUM.*

HEPHZIBAH ADDRESSED BY HER CHILDREN.

1

Hephzibah, come, with us rejoice,
And liſten to the Turtle's voice,
The ſpring is come at laſt.
The fig-tree blooms with joys, divine;
Nor doth the ſun refuſe to ſhine,
The wint'ry ſtate is paſt.

2

God's children ſhall no longer mourn
The abſence, or, the long return

Of their beloved Lord.
The ſun of Heav'n with pleaſant rays,
To uſher in the Halcyon days
Unfolds the Heav'nly word.

3

O love divine! O friendſhip ſweet!
The Bridegroom comes his Bride to meet,
The Church may now rejoice.
The ſpouſe of God, in rich array,
With glories of the latter-day,
Expreſs a pleaſing voice.

4

The happy day at length is here,
In Zion doth the Lord appear,
To make his friendſhip known.
Tranſporting pleaſures now are ſeen;
The fields are cloth'd in living green;
His glories now are ſhewn.

5

The ark of God is now diſplay'd,
His enemies are all diſmay'd,
And we in triumph move.
The friends of Jeſus now may ſing,
And while they glory in their king,
Be comforted in love.

6

O glorious ſcene! O Heav'nly light!
The perfect day diſpels the night,
The wounded ſoul is glad.
The mourning church no longer weeps,
The ſpouſe of God no longer ſleeps,
She's comforted in God.

7

Ye friends of Zion, give the hand,
That all the world may underſtand,
Your love to Jeſu's name.
Say; " by this ſign; *we mean to tell*,
" We love his name and people well,
" And fellowſhip the ſame."

Compoſed 20th December, 18[illegible].

A

CIRCULAR EPISTLE,

WROTE BY ORDER OF

THE FOURTH CONCILIUM,

OF THE

HALCYON CHURCH, &c.

OTHERWISE CALLED

The Columbian Church.

MARIETTA,
PRNITED BY SAMUEL FAIRLAMB.
1806.

☞ *This Consilium was appointed to be held at Mount Sterling, commencing on the Saturday preceding the first Sunday in October; but, the want of general information occasioned a disappointment; on which the place and time mentioned in this epistle was appointed and attended to, as expressed in this Circular Epistle.*

No. 1. The members of the 4th Concilium, of the Halcyon Church &c. met in Fleming County, Kentucky: on Saturday the 12th of October, 1805.

No. 2. To the highly favoured citizens of Columbia, greeting—

No. 3. Under the influence of an ardent zeal for the ushering in of the Redeemer's Kingdom, accompanied with that love which worketh no ill to his neighbor, we present to your consideration the following remarks.

No. 4. Since our last Concilium, in Anno Domini 1804, the blessed *cause* of Emmanuel has flourished, thro' the instrumentality of his agents, in different parts of our happy country in a glorious manner.

No. 5. The addresses from the different branches of the Church to this Concilium, convey the pleasing intelligence that all are, at this time, in the enjoyment of mutual friendship and evangelical harmony, on which is founded immortal pleasures: in consequence of which we have no disorders to rectify or breaches to mend, to disturb or molest our united peace and consolation.

No. 6. We are, by letter, informed of the establishment of twelve branches, besides the success of the heavenly work which we have reason (from information) to hope is effected in the lower parts of Kentucky, through the ministration of the word, by our beloved and worthy brother John Davis.

No. 7. The 12 branches contain 215 members, besides 46 who came forward at and about the time of the concilium and joined branch No. 3. in Fleming County; which, in all, make 261.

No. 8. There is a fair prospect of many other branches being shortly added to the liberal and heavenly constitution.—

No. 9. The blessed cause is running, at the head waters of the Ohio, like fire in the dry woods and the liberal streams of living waters issuing from the sanctuary

begin to turn the barren wilderness into a fruitful field, while the young and tender plants of the great husbandman exhibit a blooming prospect: all preluding a rich display of summer fruit.

No. 10. A large audience convened at this anniversary, while uncommon good attention and decorum was manifest among the people.

No. 11. We have experienced a happy season and have reason to believe that the blessing of heaven accompanied our weak attempts for the promotion of Zion's cause. Twelve ministers of the Halcyon order are now engaged and engaging in the great work; five of whom are ordained, agreeably to Halcyon order.

No. 12. The Lord is raising up labourers to reap down the fields which are white already to harvest.—The time is now commencing for seven women to take hold of one man, saying, "we will eat our own bread and wear our own apparel *only* let us be called by thy name to take away our reproach. The *seven* women signifying the fulness of the church under sectarian bondage—The taking hold of one man, signifying the embracing of the privileges of the Millennium constitution founded on the character of God as unveiled in Christ exhibited by Zerubbabel, or the Millennium Messenger; some of which are the following; viz.

No. 13. The liberty of free enquiry and investigation down to the lowest member of the church, and of deriving divine ideas through the medium of this channel, independent of the judgement of others.

No. 14. This, we believe, is what is meant by eating our own bread—This is admitted not only in doctrine but also in discipline and church government, equally alike with both sexes, male and female; though in a line of evangelical order: which liberty constitutes the church government truly a divine republic: for the leading officers, or Elders, in the Church are so far from being masters that in all decisions they are the last in expressing

their minds by vote and in all other cases act not as lords over God's heritage, but, as servants of the church.

No. 15. Each branch is authorised, in conjunction with the general body, to call and appoint the necessary officers for the service thereof, but not to compel or force ——All is conducted consistent with volition and gospel liberty.

No. 16. But what does the prophet mean by wearing our own apparel? this, doubtless, has reference to the condescending love of Emmanuel in allowing all individuals (belonging to and in the formation of, the latter-day Temple) to conduct according to the dictates of their own conscience in all matters which relate meerly to opinion or external forms, *so far* as the same may not be calculated to contract the effects of love, or friendship divine; particularly that of baptism.

No. 17. Some are of opinion that immersion is the most proper method—others suppose pouring to be more correct—some choose the same by kneeling and pouring others by standing:—some conform by kneeling and immersion, others by standing and immersion:—some forwards and others backwards:—some are satisfied with what took place in infancy—others do not feel it incumbent on them to submit to the elementary form of baptism at all, yet are zealous advocates for the internal, or spiritual baptism.——Many come forward and are admitted into the church without baptism, who (for want of a clear sight of the true nature and design of the ordinance, when received) do not embrace the institution till some time after.

No. 18. We administer baptism in all these different ways and if any subject require it in any other manner, the same will not be a bar of entrance into this church,

No. 19. But as all are to wear their own apparel, we do not feel ourselves authorised to baptise infants; as it cannot be the apparel of the child, for want of faith.

Notwithſtanding, a grown perſon, by faith in the preſent word, may become clothed with this apparel and for want of a proper knowledge of the nature thereof a real chriſtian may be led to ſuppoſe the ſame to be ſufficient. This, with us, is conſidered no bar of fellowſhip—A lengthy narration of experimental exerciſes &c. &c. is not demanded as the condition of admittance into this divine temple; but in place thereof a confeſſion of a preſent reſolution to follow the Lord, from a feeling ſenſe of the neceſſity of ſalvation by Jeſus Chriſt and an acknowledgement of his glorious character as the ſaviour of ſinners.

No. 20. We have good reaſon to believe that to demand a relation of a long experience would keep many ſince e ſouls back from ſeating on the rich dainties of the millennial kingdom; and likewiſe that this rigid requirement would not prevent one hypocrite from entering the viſible church. Nevertheleſs, any one is at full liberty to give as long a relation of paſt experience as may be thought proper and the ſame is thankfully received; every one ſhall wear his own apparel, *only* let us be called by thy name to take away our reproach.

No. 21. By this glorious *name* is ſignified the official character of that agency by the inſtrumentality of whom the latter-day church is brought forth into viſible exiſtence and exhibited to the world as the perfection of beauty a d joy of the whole earth.

No. 22. The ſubſtance of that which conſtitutes the official name, or character of that agency, is the ſeven communicable attributes of God as unveiled in chriſt and held forth by the millennium meſſenger, as the only ſtandard of truth and right in the preaching of the everlaſting goſpel and in the building up or formation of a pure church: on account of which the millennium meſſenger, or that agency, is ſtyled by the prophet, an enſign; which is a ſtandard-bearer.

No. 23. This ſtandard is mentioned by two or three

of the prophets as a matter of universal importance; and to be called by this official Name is to be characterized by the *love*, *wisdom*, *power*, *holiness*, *justice*, *goodness* and *truth*, of God: on which every branch of the great work to be accomplished, by the angel or messenger under the divine direction who is now flying in the midst of the church and preaching the everlasting gospel to those who dwell on the earth, is founded.

No. 24. Thus the Thummim, or five principal powers of rational intelligence, in human nature, will become perfected by the Urim, in the divine nature. So will mortality be swallowed up of life; and as the dear sons and daughters of Adam are brought to behold the immortal glory, or dignity, of the golden reed, in the hand of the angel, (or messenger) the unspeakable charms thereof will captivate every power of their souls, until they by conforming to this spiritual measure will compose lively stones in the great building of Emmanuel and so be engaged with Zerubbabel in handing forth to the world, the aforesaid SEVEN, until the glory of the Lord shall overspread the wide creation and paradise is compleatly restored.

No. 25. Thus will the seven women, by complying with the order of the millennium, founded on the Urim unveiled in the Thummim, be characterized, or called, by that which constitutes the official name or character, of Zerubbabel the leading builder in the human agency of the latter-day temple and disperser of confusion; by whose instrumentality the reproach shall be taken away.

No. 26. By a conformity of character, in the exercise of an unreserved resignation of heart and conduct to the spirit of the divine message, as declared to the world by the millennium messenger, will the humble and obedient become partakers of the same character, until the reproach shall cease.

No. 27. By being called after his official name, the shame-ful reproach of sectarianism shall sink into everlasting oblivion.

No. 28. The language then (which has been ſo long uſed) from one ſect to another, of "*ſtand thou there by thyſelf; come not near this communion table, to partake with me; for I am holier, or more correct, than thou*" ſhall be heard no more. But, inſtead thereof, the waſte places of Jeruſalem will ſing together and goſpel friendſhip ſhall univerſally abound—party prejudice, that bane of rational happineſs, ſhall no more infeſt the church of God, nor imbitter the minds of men towards each other.

No. 29. Thus will all the children of wiſdom be led to acknowledge one common father—one common family, to ſeek and worſhip one God—to purſue one common intereſt and to unite in one religion to compoſe one glorious church.

No. 30. The great Emmanuel is now opening the Temple of God in heaven or millennium church in the Babyloniſh, or falſe church; by admitting every one to eat their own bread and wear their own apparel. So will the elements, or externals, of the church melt with the fervent heat of unquenchable fire and with the mutual fervours of divine affection, proceeding from the government of God founded on the ſeven immortal Attributes.

No. 31. So will the ſubſtance only remain in the human mind and the uſe, or practice, of the figure forever be done away. This divine liberty, in the church, concerning different opinions and different forms, doubtleſs, is deſigned to repreſent the various manners and forms in which Chriſt manifeſted his love to man, eſpecially to his people, throughout the whole ſcene of his humiliation.

No. 32. Thus, at the reſtitution of all things, by each conforming to the outward forms as his or her own judgement, under the dictates of a pure conſcience, may direct, the whole ſcene of the humiliation of Chriſt will be brought forward and clearly exhibited in figure in the building up of a peaceable and pure church: of which ſo many glorious things are ſpoken.

No. 33. Reader, fault this plan if poſſible, without deviating from the liberal ſentiments of a Chriſtian and from the love, wiſdom, power, holineſs, juſtice, goodneſs, and truth of God, as the ſame are expreſſed in the ſoul-comforting language of the everlaſting Goſpel.

No. 34. If no flaw can be found therein, let us not oppoſe it, leſt haply we be found to fight againſt God: for be aſſured fellow mortals, friends and foes of all ranks, the God of Iſrael through the ageney of Jeſus Chriſt is now opening the divine kingdom.

No. 35. Oh let us humbly bow to the golden ſceptre of Zion's King, ſo may we become partakers of the rich bleſſings of the heavenly diſpenſation.

No. 36. The pleaſing ſound of the bleſſed jubilee is now about to echo throughout Columbia's favoured land and the calm ſalubrious breeze of immortal air will quickly diſpel the dark miſt of error from the intellectual world; while life, liberty and happineſs, divine ſhall liberate the oppreſſed and compoſe the ſweet repaſt.

No. 37. The Millennium temple is now building in this our happy country, divine evidences of which many of us have received, ſufficient to remove every doubt.

No. 38. By divine authority therefore, in the name of the Lord Jeſus Chriſt, we openly and ſolemnly declare that the latter-day glories have commenced their openings and that we have received a number of repeated evidences from the Lord, concerning the perſonal agency of him whom we know, from divine teſtimony, the Lord has ordained and ſent to be the Meſſenger of the divine diſpenſation.

No. 39. We therefore, in the name of the Lord Jeſus Chriſt, openly and ſolemnly declare that we poſitively know this meſſenger, with whom we have been converſant, is ordained of the Lord as the firſt human agent (in the preſent age) under Chriſt, in conducting the glorious and heavenly work; and that therefore, to oppoſe this agency, in the inſtrumentality of this divine opera-

tion, is to oppose and fight against the immediate agency of the great head of the church.

No. 40. Oh friends and fellow mortals! we beseech you in Christ's stead not to go further in oppofing this declaration than you are sure the Lord Jesus Christ requires, or justifies. For, be assured, the consequence of a wilful presumptuous opposition to the cause of heaven, will be, to those who persist therein, everlasting destruction from the presence of the Lord and from the glory of his power.

No. 41. We conclude, with our earnest prayer to the God and father of our Lord Jesus Christ, that the salutary beams of the pure gospel in divine simplicity may prevail, until Jesus becomes Lord of Lords and King of Kings.

Signed by order of the Concilium.

JOHN PARKER.

19th October, 1800.

No. 1. Two things only are requisite in order to render rectitude universally triumphant: viz.

1st, an exhibition and vindication of *truth* in its native clearness.

2d. The compleat liberty of will in the subject, or desires, to receive, improve and openly declare the truth so exhibited and vindicated; without being subjected to any kind of punishment or disadvantage on account of the same.

No. 2. Our present blessed Government, (in the happy land of Columbia) is calculated to promote and protect these privileges.—glorious toleration!—happy subjects.—But the clergy, (those worst enemies of society) in order to promote and secure their own exclusive carnal interest and importance, are not a little dexterous in imposing upon mankind and duping society, by endeavoring to overbalance that toleration (which government secures) with the power of influence and fanatical terror.

No. 3. Such is the invincibility of divine truth, when

clearly exhibited to a free subject, that it requires no carnal power to enforce or promote it.

No. 4. Complete toleration therefore, is all that is wanting to render the church of Christ completely victorious over all her adversaries.

No. 5. The religion, worship, and supposed virtue, of all nations and sects, consists in an imitation of the Deity in whom they believe. As are their conceptions of a Deity, so is their religion,—so is their worship, so is their opinion of virtue;—such are their views of government.

No. 6. All the political and religious distress and confusion, in nations, in kingdoms, in countries, in churches, in societies and in sects, throughout the world, originate in and proceed from false ideas of the divine character and of the divine government.

No. 7. Of what vast importance then, must it be to the world, to be rightly informed concerning these things? ? ? right information must be the true and only ground, or medium, of happiness in the human mind.

No. 8. We may expect, the enemies of society will make use of every effort to oppose and abuse the instruments and productions which are designed and calculated to liberate the world from darkness and bondage, but if they do, truth will triumph and falsehood will be made ashamed.

No. 9. It is much easier for the wicked to ridicule, revile and vilify the productions of the wise than to answer or refute them:—it is not so hard to *call* an equitable statement of undeniable facts, *blackguard*, as it is to disprove the truth and prevent its success.—It is much easier (for the ungodly) to treat divine truth with contempt and for them to despise equity, than to put rectitude to shame.

Dear Brethren, Sisters and Friends, we have appointed our annual concilium to be held on the Ohio river, in Mason county, Virginia, 8 miles above the mouth of the

great Kanhaway river; to commence on the Saturday preceding the second Sunday in October next, where and when we hope as many of the real friends of Zion will meet us as may possibly find it convenient.

Since writing the preceding Epistle, the church has increased to the number of fifteen branches and upwards of 400 members; with a great number of warm advocates among different denominations.

Brother John Parker is continued watchman till next concilium.

Please to direct all letters hereafter, for branch No. 1, to Elder John Parker, to the care of capt. John Vanbebber, at Point Pleasant, in Mason County, Virginia.

We have lately met with a most eminent author, in defence of the Halcyon doctrines, from England; who has wrote largely and masterly on the subject; a specimen of whose sentiments and talents we shall submit to your inspection, in the following pieces, viz.——

A

LETTER CONCERNING

THE

Christian Doctrine

OF

FUTURE PUNISHMENTS.

BY SAMUEL BOURNE.

Shall not the Judge of the whole earth do right?
Gen. XVIII. 25.

Norwich, Sept. 24, 1759.

REVEREND SIR,

Having heard you publicly aſſert ſome time ago, "that the doctrine of annihilation, or, that the ſouls of wicked men ſhall be totally deſtroyed in the future ſtate," is utterly inconſiſtent with the chriſtian ſcheme; and as you did not at that time produce any argument of reaſon, or authority of ſcripture, to prove what you have aſſerted; it raiſed in me a curioſity to know by what proof you are able to ſupport your aſſertion; in hope of receiving ſuch ſatisfaction, as may be expected from a gentleman of your known abilities, and ſtudy of the chriſtian revelation.

I am more ready to gratify my own curioſity in making you this public requeſt, as I am perſuaded, that there is nothing more conducive to the diſcovery of truth, than if thoſe who have ſtudied the ſame ſubject, yet are of contrary opinions, enter into a mutual diſquiſition of each others arguments, and with an amicable ſpirit of free inquiry examine, the ſtrength of what may be alledged on both ſides.

That I am of an opinion directly oppoſite to yours, you need not to be informed: nor do I ſee the leaſt reaſon to avoid either a public declaration, or defence, of my opinion. For ſo long as I remain fully convinced as I am at preſent, that *that* doctrine which you aſſerted, more than once, to be abſolutely inconſiſtent with the chriſtian ſcheme, is the very doctrine of chriſtianity; it will not affect me in the leaſt, whether the opinion which I maintain, be thought old, or new, common, or ſingular, popular or unpopular. That men who apply their minds to the ſtudy of religion and the holy ſcriptures, ſhould be of different and even contrary opinions, is certainly no new thing in the chriſtian word. But that ſuch ſhould conſpire, by a joint examination and friendly controverſy to inveſtigate truth for themſelves and others, in a ſubject concerning which they totally differ; is (I am ſorry to

ſay) ſomething new and uncommon. But as the author of the epiſtle to the hebrews exhorts them to provoke one another (as our tranſlators have rendered it) to love and good works; ſo I do not doubt, but you, as well as every other reader of this pamphlet, will approve my conduct, in inviting and urging you in this public manner, to a friendly diſcuſſion of ſo important a ſubject as this before us.

The importance of it will, I apprehend be readily allowed; eſpecially, by thoſe who have a real concern for the credit of the chriſtian religion: at leaſt, it appears of ſo much conſequence to me, that if it ſhould be proved, that the final puniſhment threatened to wicked men in the new teſtament, is not a total deſtruction, but an endleſs preſervation in a ſtate of miſery and torment; this would in my opinion, fix a greater odium upon chriſtianity, and raiſe a ſtronger objection to it, than all its adverſaries have yet been able to produce: and I will venture to aſſert, that there are many perſons in this nation, of no inconſiderable underſtanding who would be ſtrongly diſpoſed to reject the new teſtament as a divine revelation, if they were convinced that it contained ſuch a doctrine.

For, that any doctrine ſhould be true, and have the real ſtamp of divine authority, which aſcribes to the ſupreme governor of the univerſe, a conduct unworthy of any prince, or governor on earth, and repugnant to our beſt conceptions of the meaſures and ends of good government; cannot eaſily be admitted by perſons of a thoughtful and ingenuous mind. To overcome the antipathy of a good heart and the remonſtrance of a reaſoning mind againſt it, will require an immenſe weight of external evidences.

A limitation of puniſhments is eſſential to all good government: to extend them beyond the limits of reaſon or of law, which is the public reaſon, is one characteriſtic of tyranny. Where puniſhments are extended, or in-

creased, so far as the public safety and welfare require, and no further; i. e. where they are always limited and directed by a view to the happiness of the whole; there is good government: but where they are increased, either in degree, or duration, beyond what is requisite to that end, there is tyranny; where they are unlimited, or infinite there is the greatest tyranny: for to punish a criminal in an excessive degree, and beyond what the ends of good government require, is as real injustice and cruelty as to inflict a lesser degree of punishment upon an innocent person. For in both cases, it is equally inflicting misery, not to answer any necessary, or useful end, but for the mere sake of increasing misery; which is the worst end that can be conceived.

There neither is, nor can be, any other difference, between the best and the worst government possible; than that the former is administered with a view to produce and maintain the greatest virtue and happiness and to prevent, or extinguish, as much as possible, wickedness and misery; and the latter with a view to prolong and increase wickedness and misery. Now, whether the endless preservation of wicked spirits, in order to inflict upon them infinite miseries, be more consistent with the former, or the latter kind of Government; is not difficult to be determined. Their wickedness, or their misery, may be a reason in the mind of a good governor, for destroying them: but the contrary, viz. preserving them forever in a state of wickedness and misery, appears more conducive to the ends of the worst government, than of the best.

To alledge, that human ignorance is so great, and our ideas of what is fittest and best so imperfect, that we can form no judgment of what the ends of divine government may require and that therefore, for ought we know, infinite punishment, and the endless existence of some beings in the greatest misery, may be made subservient, by the incomprehensible wisdom of providence, to the greatest virtue and happiness of the universe; is only arguing from

a ſuppoſed poſſibility againſt the greateſt probability; and endeavouring, under color of human ignorance, to ſcreene a doctrine apparently moſt injurious to the character of the ſupreme Being.

In human governments, extreme and lingering puniſhments are a certain mark of barbarity, and a criterion by which to diſtinguiſh a tyrant from a juſt and good prince.

In the beſt conſtituted governments, puniſhments are the mildeſt, in the worſt, the ſevereſt. For a perfect tyranny, is ſupported ſolely by fear; but a juſt and legal government, by better principles and affections. Whether then the beſt, or the worſt governments on earth, are moſt like the divine, whether the greateſt tyrants, or the moſt beneficent and merciful princes, moſt reſemble the perfect governor of the univerſe; no one will heſitate in deciding.

But, indeed, in all human governments, even the worſt, death (which is annihilation in reſpect to human ſociety) is the ultimate puniſhment: and all that is added, by thoſe judges who proceed to the extremeſt rigor, is an augmentation for a ſhort ſpace of time, of the horrors and agonies preceding, or attending the execution. And it is hardly to be conceived, that any prince, tho' abſolute in power, tyrannical in diſpoſition and both injured and incenſed to the higheſt degree, would not, in length of time, think juſtice ſatisfied, if not feel his own reſentment ſatiated, by the extreme and laſting miſeries of the criminal: the idea of making theſe miſeries everlaſting, was this in his power; would be found too abhorrent to reaſon and humanity, to be long entertained in a human breaſt.

How then can we think of imputing a procedure, exceeding the ſeverity of the greateſt tyrant, and of the worſt of governments on earth, to that Being, whom we ſtile the beſt; whoſe tender mercies are over all his works; whom we ought to love with all our hearts, and to contemplate with the greateſt delight; and in whoſe deſigns and meaſures we ought to place an entire confidence? Why do we ſtile him moſt merciful? Why addreſs him

as THE FATHER OF MANKIND?—A Father, indeed, may punish a wicked and disobedient son: i. e. may withdraw his favour from him, may disinherit him, may inflict stripes, or other penalties upon him; nay acting as a magistrate and judge, may put him to death. But what should we think of that father, who acting in the capacity of a judge over his offending offspring, would not be satisfied (be their crimes ever so great) either with their total destruction, or their suffering for any limited duration, or the addition of the former to the latter; but who would rather judge them to live forever, than to perish forever in fire unquenchable? How could such a judgment consist either with the equity of government, or the clemency of a judge? How much less with the disposition of a parent?—How vain is it to compliment the Almighty with the titles of most just and most merciful; if at the same time we ascribe to him a conduct, not only inconsistent with the paternal character, but irreconcilable to our clearest notions of justice as well as mercy?

Nothing is of greater importance to religion, than to preserve the character of the supreme Being inviolate: for without this foundation it cannot be supported; but will be apt to degenerate into slavish superstition, or a blind and savage enthusiasm. Yet, perhaps, no character in the world has been more mistaken, or traduced, and consequently suffered more reproach and injury from the tongues and pens of men; whilst not understanding the nature and end of government in general; nor having formed any clear and consistent notions of justice and mercy, or of that public utility, which ought always to be intended and answered, by punishing as well as by rewarding; they have erected in their own imagination, a scheme of government, according to their own narrow partial, arbitrary, or enthusiastic conceits; and have fondly imputed this scheme, to the most sublime and excellent Being, whose wisdom and goodness are infinite,

whose thoughts and designs excel those of the wisest and best men, as the heavens are above the earth.

Nothing then can be more becoming those, who are appointed to be ministers of religion, and guardians of its truth and purity, than to vindicate God's government of the world, and to rescue that most sublime and sacred character, which we should always contemplate with the highest veneration and affection, from those unworthy notions, which men are apt to intermix with their belief of a Deity; and especially from those black calumnies, by which he is represented as no better, in effect than the greatest tyrant, instead of being the most just, beneficent and merciful governor. For the influence which religion has upon the dispositions and morals of mankind, will be useful, or hurtful, in proportion as their sentiments of the divine nature and government are good, or evil.—The worst evils of superstition and enthusiasm have their source in an unjust, or partial opinion of the Deity.—Nor can the belief of his existence, or almighty power, produce any good effects, separate from a belief of his perfect justice and goodness. A just esteem of the Deity, therefore, is that spring of true religion and virtue, which ought to be preserved, as much as possible, pure and untainted in the minds of men.

It is more curious and difficult than necessary, to account for the propensity of mankind, to receive and retain such ill impressions of the Deity, and his government of the world. Whether they may be ascribed to those fears and horrors, which are apt sometimes, especially in some persons to seize and wholly possess the imagination, and thereby disturb and over-power their reasons;—or to their violent resentments against those who offend and injure them, which tempt them to avenge themselves in proportion to their own power, rather than to do justice in proportion to the offence; and hence lead them to imagine, that the greater power the person offended is possessed of, the greater punishment he will consequently inflict;—Or, whether they may be owing in some instances

to the ſtrength of any other paſſions;—So much is certain, that human paſſions and affections, either ſeparate or united, have a great influence upon their underſtandings, and contribute both to form and confirm their particular ſentiments of the character and diſpoſition of the Supreme Being. It may be equally difficult to trace out with any preciſion, how ſuch opinions have actually ariſen and ſpread in the world; particularly this barbarous notion of a ſtate of never-ending miſery and torment. The heathen poets adopted the vulgar fables, in regard to the different ſpecies of the infernal torments. And Virgil aſſigns a perpetual duration of miſery to ſome criminals; "Sedet æternumque ſedebit infelix Theſeus:"—though to others he is ſo favorable as to allow, in proceſs of time, a releaſe: So that his doctrine has a remarkable conformity to the popiſh hell and purgatory.—But it was the buſineſs of the poets to affect the imagination: And to this end, they made the like uſe of the fabulous traditions of their times, as Shakeſpear does of his witches and apparitions. Theſe were the poetarum & pictorum portenta, which Cicero, as a philoſopher, ſpeaks of with ſo much contempt, as to ſay, "Who can be ſo ſenſeleſs as to give any credit to them?"

Mahomet ſeems to adopt the doctrine of eternal torments in good earneſt; and thunders it out, not only againſt criminals, but againſt all who do not receive his Koran. His language is "They ſhall undergo the rigours of an infinite pain—They ſhall never be eaſed in their torments.—They ſhall be eternally confined in the fire of hell.—They ſhall dwell there eternally.—GOD will change their burned ſkins into a new ſkin, that they may ſuffer the more.—He hath prepared hell for them, where they ſhall remain eternally.—The infidels ſhall be encompaſſed with flames of hell.—They ſhall have ſhirts of fire. Boiling water ſhall flow upon their heads:—The fire ſhall burn what is in their bellies, and ſhall roaſt their ſkins.—They ſhall be beaten with clubs of iron.—When

they think to go out of this fire, they ſhall enter further into it.—They ſhall not die in thoſe torments, and their torture ſhall never be aſſuaged.—They ſhall in vain implore ſuccour of God.—They ſhall demand of the keeper of the fire, Will thy lord never deliver us from theſe pains?—He ſhall anſwer them, ye ſhall abide there eternally.—They ſhall never get out of this fire, neither be able to repent.—Their pains ſhall be augmented, and pains upon pains."

It appears then, that this doctrine of eternal torments, is certainly a Mahometan if not a Heathen doctrine.—But whether it be a Jewiſh, or a Chriſtian doctrine, remains a ſubject of enquiry. I have not yet been able to diſcover any thing like it, in the writings of the Old Teſtament: And am fully convinced that thoſe paſſages in the New, which have been thought to imply it moſt ſtrongly, do directly, and in the ſtrongeſt manner imply the contrary,—And for proof of this, I beg leave to refer you to a diſcourſe, now going to be publiſhed.*

If the expreſſions of being thrown into a furnace of fire—caſt into a lake of fire—into everlaſting fire—into hell, where the worm dieth not, and the fire is not quenched;—do not import a total deſtruction, or annihilation; I muſt confeſs myſelf to be utterly at a loſs; and muſt beg your kind aſſiſtance, in order to find out the meaning of them.

If I tell a man whoſe houſe is on fire, that that fire is unquenchable; the meaning is the ſame, as if I told him, that his houſe would be entirely deſtroyed. If I tell a gardener, whoſe plants or bloſſoms, are infected by the worm, that he cannot kill that worm, or, that it will not die; it is the ſame thing as if I told him his fruit will come to nothing, or his plants die. Or, if a patient is afflicted with a diſtemper, which is ſuppoſed to proceed from worms, and he is told that the worm will not die; the meaning of the phraſe muſt be, that the diſeaſe will

*This was published before the preceding discourse.

end in the death of the patient. And if such phrases be considered as proverbial among the Jews, and that when any person fell into any distemper, or calamity, that would certainly end in destruction, it was usual for them to say, "That is a worm that will not die;" or "That is a fire that will not be quenched;" the sense is perfectly intelligible: they meant that it was a lost case; that there was no possibility of preventing the destruction of the person, or things, to which they applied the proverb.

Besides, there is something absurd and contradictory in the image made use of, if we suppose chaff, wood, or other useless materials, thrown into an unquenchable fire, and yet not be consumed and destroyed in that fire; or, a living creature cast into it, and yet preserved alive forever in it: For, throwing into the fire is always understood, to be the most effectual way to destroy a thing: And the less extinguishable the fire is, the more certainly will the subject thrown in be consumed. The original term ( ) properly translated, is, to burn up, or utterly consume by fire: which is directly contrary to a being preserved in the fire. Who shall burn up the chaff with unquenchable fire, Mat. III. 12. The expression here is probably borrowed from Malachi IV. 1. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch.—Similar to this is the expression in the Epistle to the Hebrews: Our God is a consuming fire, ( ) Which signifies, utterly destroying; the very reverse of preserving.—There is, indeed, so direct a contradiction between the idea of preserving any creature alive, and that of throwing it into a fire, a fire that cannot be extinguished; that if duly considered, it is amazing how men came to join so opposite ideas together, or imagine them to be consistent. This inconsistency Mahomet ridiculously attempts to reconcile by saying, "That God

great Kanhaway river; to commence on the Saturday preceding the second Sunday in October 1806, where and when we hope as many of the real friends of Elder will meet us as may possibly find it convenient.

Since writing the preceding Epistle, the church has increased to the number of fifteen branches and upwards of 400 members; with a great number of warm advocates among different denominations.

Brother John Parker is continued watchman till next concilium.

Please to direct all letters hereafter, for branch No. 1, to Elder John Parker, to the care of capt. John Vanbebber, at Point Pleasant, in Mason County, Virginia.

We have lately met with a most eminent author, in defence of the Halcyon doctrines, from England; who has wrote largely and masterly on the subject; a specimen of whose sentiments and talents we shall submit to your inspection, in the following pieces, viz.——

A

LETTER CONCERNING

THE

Christian Doctrine

OF

FUTURE PUNISHMENTS.

BY SAMUEL BOURNE.

Shall not the Judge of the whole earth do right?
Gen. XVIII. 25.

Norwich, Sept. 24, 1759.

REVEREND SIR,

Having heard you publicly aſſert ſome time ago, "that the doctrine of annihilation, or, that the ſouls of wicked men ſhall be totally deſtroyed in the future ſtate," is utterly inconſiſtent with the chriſtian ſcheme; and as you did not at that time produce any argument of reaſon, or authority of ſcripture, to prove what you have aſſerted; it raiſed in me a curioſity to know by what proof you are able to ſupport your aſſertion; in hope of receiving ſuch ſatisfaction, as may be expected from a gentleman of your known abilities, and ſtudy of the chriſtian revelation.

I am more ready to gratify my own curioſity in making you this public requeſt, as I am perſuaded, that there is nothing more conducive to the diſcovery of truth, than if thoſe who have ſtudied the ſame ſubject, yet are of contrary opinions, enter into a mutual diſquiſition of each others arguments, and with an amicable ſpirit of free inquiry examine, the ſtrength of what may be alledged on both ſides.

That I am of an opinion directly oppoſite to yours, you need not to be informed: nor do I ſee the leaſt reaſon to avoid either a public declaration, or defence, of my opinion. For ſo long as I remain fully convinced as I am at preſent, that *that* doctrine which you aſſerted, more than once, to be abſolutely inconſiſtent with the chriſtian ſcheme, is the very doctrine of chriſtianity; it will not affect me in the leaſt, whether the opinion which I maintain, be thought old, or new, common, or ſingular, popular or unpopular. That men who apply their minds to the ſtudy of religion and the holy ſcriptures, ſhould be of different and even contrary opinions, is certainly no new thing in the chriſtian word. But that ſuch ſhould conſpire, by a joint examination and friendly controverſy to inveſtigate truth for themſelves and others, in a ſubject concerning which they totally differ; is (I am ſorry to

ſay) ſomething new and uncommon. But as the author of the epiſtle to the hebrews exhorts them to provoke one another (as our tranſlators have rendered it) to love and good works; ſo I do not doubt, but you, as well as every other reader of this pamphlet, will approve my conduct, in inviting and urging you in this public manner, to a friendly diſcuſſion of ſo important a ſubject as this before us.

The importance of it will, I apprehend be readily allowed; eſpecially, by thoſe who have a real concern for the credit of the chriſtian religion: at leaſt, it appears of ſo much conſequence to me, that if it ſhould be proved, that the final puniſhment threatened to wicked men in the new teſtament, is not a total deſtruction, but an endleſs preſervation in a ſtate of miſery and torment; this would in my opinion, fix a greater odium upon chriſtianity, and raiſe a ſtronger objection to it, than all its adverſaries have yet been able to produce: and I will venture to aſſert, that there are many perſons in this nation, of no inconſiderable underſtanding who would be ſtrongly diſpoſed to reject the new teſtament as a divine revelation, if they were convinced that it contained ſuch a doctrine.

For, that any doctrine ſhould be true, and have the real ſtamp of divine authority, which aſcribes to the ſupreme governor of the univerſe, a conduct unworthy of any prince, or governor on earth, and repugnant to our beſt conceptions of the meaſures and ends of good government; cannot eaſily be admitted by perſons of a thoughtful and ingenuous mind. To overcome the antipathy of a good heart and the remonſtrance of a reaſoning mind againſt it, will require an immenſe weight of external evidences.

A limitation of puniſhments is eſſential to all good government: to extend them beyond the limits of reaſon or of law, which is the public reaſon, is one characteriſtic of tyranny. Where puniſhments are extended, or in-

creaſed, ſo far as the public ſafety and welfare require, and no further; i. e. where they are always limited and directed by a view to the happineſs of the whole; there is good government: but where they are increaſed, either in degree, or duration, beyond what is requiſite to that end, there is tyranny; where they are unlimited, or infinite there is the greateſt tyranny: for to puniſh a criminal in an exceſſive degree, and beyond what the ends of good government require, is as real injuſtice and cruelty as to inflict a leſſer degree of puniſhment upon an innocent perſon. For in both caſes, it is equally inflicting miſery, not to anſwer any neceſſary, or uſeful end, but for the mere ſake of increaſing miſery; which is the worſt end that can be conceived.

There neither is, nor can be, any other difference, between the beſt and the worſt government poſſible; than that the former is adminiſtered with a view to produce and maintain the greateſt virtue and happineſs and to prevent, or extinguiſh, as much as poſſible, wickedneſs and miſery; and the latter with a view to prolong and increaſe wickedneſs and miſery. Now, whether the endleſs preſervation of wicked ſpirits, in order to inflict upon them infinite miſeries, be more conſiſtent with the former, or the latter kind of Government; is not difficult to be determined. Their wickedneſs, or their miſery, may be a reaſon in the mind of a good governor, for deſtroying them: but the contrary, viz. preſerving them forever in a ſtate of wickedneſs and miſery, appears more conducive to the ends of the worſt government, than of the beſt.

To alledge, that human ignorance is ſo great, and our ideas of what is fitteſt and beſt ſo imperfect, that we can form no judgment of what the ends of divine government may require and that therefore, for ought we know, infinite puniſhment, and the endleſs exiſtence of ſome beings in the greateſt miſery, may be made ſubſervient, by the incomprehenſible wiſdom of providence, to the greateſt virtue and happineſs of the univerſe; is only arguing from

regardeth it to the Lord: and he that doth not regard the day to the Lord, he doth not regard it. He that eateth, eateth to the Lord, and giveth God thanks: and he that eateth not to the Lord, he eateth not, and giveth God thanks: i. e. Both may act equally upon a good principle, and with a view to the approbation of Chriſt.—Let every man be fully perſuaded in his own mind i. e. Let every man form the beſt judgment he is able in ſuch controverſies, and act according to it. But let him allow others to do the ſame;— and not to cenſure or deſpiſe any man who differs from him—" For what right have you to arraign and judge your fellow chriſtian, tho' ever ſo weak or ſo much in an error? He is not your ſervant in matters of religion; he owes you no ſubjection: he belongs to another maſter; by whoſe judgment, and not yours, he muſt ſtand or fall: nay he ſhall be holden up.—He ſhall undoubtedly be acquitted and approved, if he hath followed the dictates of his own conſcience, how miſtaken ſoever. And why do you of the one party cenſure your brethren as guilty of impiety? And why do you of the other party deſpiſe your brethren as weak and ignorant? Do you not conſider that we muſt all ſtand upon a level before the judgment ſeat of Chriſt? inſtead then of judging and condemning thoſe who are of a different perſuaſion; judge this rather, let this be your judgment and determination, to avoid offence, and not to lay a ſnare in the way of a weak brother tempting or compelling him to act againſt his own conſcience, and to do what he believes to be wrong, though you perhaps who underſtand chriſtianity better, knows it to be right. This, adds the Apoſtle is the humane and charitable conduct. Beſides, ſuch differences are of little importance. For the kingdom of God, the goſpel conſtitution, doth not conſiſt in ſuch diſtinctions, but in righteouſneſs, peace, and joy in a holy ſpirit. Will you then for the ſake of ſuch differences wound the tender conſcience of a brother, tempt him to act againſt his own perſuaſion, and ſo con-

tribute to the guilt and ruin of one whom Chriſt died to ſave?—For my own part, ſays the Apoſtle, I know, indeed, and am perſuaded by the Lord Jeſus, that there is nothing unclean of itſelf, i. e. I am certain, by my knowledge of the chriſtian principles, that no chriſtian is under any obligation to that diſtinction of meats which the jewiſh converts obſerve: nevertheleſs to him that thinketh it to be unclean, to him it is unclean. i. e.—Notwithſtanding my judgment and declaration; yet if any ſhall continue to have a ſcruple of conſcience in regard to the eating of certain meats, he ought to abſtain from them."—To come now to the words of the text, the Apoſtle addreſſing one of the wiſer party, who obſerved no diſtinction of meats, ſays, haſt thou faith?—It ſhould not be an interrogation, but an aſſertion, thou haſt faith: i. e. your principle is right.—Have it to thyſelf before God. It ſhould be rendered, hold it, or adhere to it yourſelf before God.—Happy is he that condemneth not himſelf in that thing which he alloweth.—It would be better tranſlated happy is the man, who doth not condemn himſelf by his own judgment. And he that doubteth is damned if he eat. It ſhould be tranſlated, but he that thinks there is a diſtinction of meats, or he who hath a ſcruple of conſcience in regard to certain meats, is condemned if he eat? becauſe he eateth not of faith: i. e. it is againſt his principle. For whatever is not of faith is ſin: whatever is againſt principle is ſin. We then that are ſtrong ought to bear with the infirmities of the weak. i. e. We who are in the right, ought to bear with thoſe who are in the wrong, and not to pleaſe ourſelves. Let every one of us pleaſe his neighbor for his good to edification i. e. Let every one of us oblige his neighbor in order to a mutual improvement in goodneſs.

The Apoſtle's ſtile is conciſe and nervous; and it may ſerve to explain his ſentiments more clearly, if we expreſs them in the following paraphraſe. "In regard to theſe religious controverſies, you of the one party are in the

right. I acknowledge it: and am far from perſuading you to act contrary to your principles. Adhere to them in your own practice, as you hope to be approved of God. Happy is the man whoſe principles and practice are conſiſtent. He is ſatisfied in his own mind, and hath nothing for which to blame or condemn himſelf, but the other party ought not to conform to your practice, while it is inconſiſtent with their principles: they would be guilty in ſo doing; becauſe it is againſt their own judgment. For to act in any inſtance whatſoever againſt one's own judgment or principle, is a ſin. You ought not then to inſult over their weakneſs and groundleſs ſcruples; but ſhould be rather cautious of giving offence, laying a ſnare in their way, and tempting them to act againſt their own conſcience. It is to no purpoſe for you to alledge, that you are in the right, and they in the wrong, and that I confirm your ſentiments: for we that are ſtrong, we who have a better underſtanding and ſounder judgment, ought to bear the weakneſs and errors of others; and inſtead of aſſuming any thing to ourſelves, ſhould be obliging every one to his neighbor: for this is the way to promote the common good, and the mutual improvement of all parties of chriſtians."

Now from this view of the ſentiments, ſpirit and conduct of the Apoſtle in regard to the parties and controverſies among the chriſtians of his time, we may draw ſome very important and uſeful inſtructions applicable to the preſent time, and to all the religious parties and controverſies which are ſubſiſting throughout the whole chriſtian world.

(1.) We cannot avoid obſerving in general the proper conduct of a wiſe and good chriſtian in regard to all contending parties in matters of religion: which is not to blow the coals of contention, and widen a diviſion; but to perſuade all parties to moderation, and brotherly treatment of each other. In the proſecution of this truly chriſtian ſcheme and method of reconciling parties and

compoſing differences, he will make uſe of the very ſame arguments which the Apoſtle uſeth: viz. "That every man hath an equal right to think and judge for himſelf: that all chriſtians are upon a level in matters of faith and religion; and none hath a right to claim any ſpiritual authority and juriſdiction over others: that none are lords and maſters, but all brothers and fellow-ſervants, and all equally accountable, each for himſelf, to Chriſt the one common Lord and maſter of all: that every man, not only may, but ought to follow his own private judgment and the dictates of his own conſcience: and if he doth not, in any inſtance whatſoever, act according to it, he is condemned, he is ſo far guilty in his own conſcience and in the ſight of God: that what God chiefly regards and requires is the integrity of the heart: every man who acts conſiſtently with his own beſt judgment, how miſtaken ſoever, ſhall be accepted: that in general, theſe different opinions and modes in religion, which chriſtians contend about, are of no great importance: for the kingdom of God, the religion of the Goſpel, conſiſts in righteouſneſs, peace, and joy in a holy ſpirit i. e. It conſiſts in the integrity of every man's own heart, the peace of ſociety, and the ſpiritual joy and ſatisfaction which ſpring from holineſs and goodneſs: That all parties may probably think themſelves to be in the right: But if any party were as infallibly in the right as the Apoſtle himſelf; this is ſo far from juſtifying them in hating, deſpiſing or oppreſſing others, that on the contrary it is the duty of the ſtrong, of thoſe who have a clear underſtanding, and are ſound in the faith, to bear with the errors and infirmities of the weak; and the duty of all parties to be condeſcending and obliging to others, and to be cautious of ſeducing or forcing any perſon to conform to their way, while it is contrary to the perſuaſion of his own mind." Theſe are preciſely the ſentiments of the Apoſtle; which every wiſe and honeſt chriſtian will endeavor to promote in the world, as the baſis of reconciliation,

peace and union: and they are the only foundation upon which the ſecurity and welfare of the church of Chriſt ever was, or ever can, be eſtabliſhed.

We may obſerve in the next place, the equity and candour of our Apoſtle; of which he hath here given us a memorable example. How different is the conduct and character of Paul, the chriſtian convert and enlightened Apoſtle, from that of Saul, the Jewiſh bigot and perſecutor.

Before his converſion he was violent and outrageous, eſtabliſhing his own Jewiſh religion by the cruelleſt oppreſſions, perſecuting the poor chriſtians from city to city, and putting them to death. But now being a chriſtian Apoſtle he not only permits men to differ from him in an article, or mode of religion, but urges it as their duty to diſſent from him ſo long as they have the leaſt ſcruple remaining upon their minds. For though he delivers his own opinion and judgment, upon the ſubject of controverſy among the Roman chriſtians, with the clearneſs, freedom, and ſpirit of an Apoſtle, yet he is ſo far from contending for his own apoſtolical authority, and condemning thoſe that would not ſubmit; that he expreſſeth his own opinion only as it were by the way, without ſeeming to lay any ſtreſs upon it; and inſiſts upon the indiſpenſible obligation every man is under to act according to his own judgment and belief. And in another epiſtle he declares, with a view to the like ſubject of religious controverſy, that for his own part, he would never taſte of meat or wine, he would deny himſelf of any indulgence rather than tempt a weak miſtaken brother to act contrary to his own conſcience. Such was the humane, obliging, and benevolent ſpirit of this eminent proſelyte, after his converſion to chriſtianity. It would move the heart of any attentive reader to obſerve, in what generous expreſſions he reproacheth himſelf, for his own former conduct in his ſtate of Jewiſh ignorance and bigotry.

So happy a change does true chriſtianity produce in the

minds of men, ſubduing the paſſions of inſolence and tyranny, making them feel the force of equity and goodneſs, and infuſing into them the ſtricteſt regard to the conſcience and right of another, with the moſt candid allowance for his infirmities and errors. In truth, there are no characters in the world more oppoſite to each other, than thoſe of a chriſtian, and a perſecutor.

It is of importance to obſerve further, the different ſpirit and method of the Apoſtle, in propagating the goſpel, from the procedure of men ſince his time, who have pretended to promote and eſtabliſh the ſame true chriſtian faith and worſhip: Whoſe methods have not been thoſe of reaſon and perſuaſion, of lenity and kindneſs, but of reproach and invectives, of curſing and excommunicating, of fining, impriſoning, and torturing; of forcing men by all the terrors of poverty, pain and death, to act againſt their own judgment and conſcience, in a hypocritical conformity to their eſtabliſhments. The ground upon which ſuch men have always proceeded, has been a ſuppoſition, that they were in the right, and thoſe whom they perſecuted in an error. But this plea, beſide the abſurdity of taking the very matter in queſtion for granted, is directly contrary to the Apoſtle's doctrine that they who are ſtrong, they who have truth on their ſide, ought to bear with the errors of the weak and ſcrupulous. But let it be obſerved, in the next place, that the perſecutors have always taken it for granted, that they have truth on their ſide, and that what they are eſtabliſhing by ſuch oppreſſive methods is true religion; yet the contrary may be more truly affirmed; that it never was in any inſtance, the real faith and religion of the Goſpel, which were promoted by ſuch inhuman means, but always falſehood, impoſture, and ſuperſtition. The kingdom of Chriſt is not of this world; and never was, nor ever can be eſtabliſhed on the foundation of worldly principles and motives, or ſecured and extended by the terrors of perſecution. It hath always been a worldly dominion and ty-

ranny, which the authors and abettors of ſuch meaſures have in fact laboured to eſtabliſh, under the counterfeit names of the true faith and the true church of Chriſt; demanding and forcing, as fit means to this end, a ſlaviſh ſubmiſſion of men's underſtandings and conſciences to their uſurped and anti-chriſtian authority in matters of religion. If we reflect on paſt ages, we ſhall find it true in hiſtory, that perſecution has always been employed in ſupport of error and abſurdity in belief, of ſuperſtition in worſhip, and of an arbitrary and tyrannical power: that in former times, perſecution began and increaſed in proportion as men departed from the purity of the chriſtian faith and worſhip; till the ſyſtem of popery was eſtabliſhed on the ruins of chriſtianity: and that in latter times perſecution hath abated, juſt in proportion as proteſtants have returned back to the genuine principles of the goſpel. And whenſoever the proteſtant nations ſhall become further reformed, and intirely conformed to the truth of chriſtianity, then, and not till then, we may certainly expect, that a compleat univerſal toleration will take place in thoſe nations.

This leads to another obſervation ſimilar to the foregoing: which is, that among all parties of chriſtians, where there is the moſt moderation, candour, and humanity in practiſe, there is alſo the moſt truth, and the leaſt error in belief and opinion. Conſequently, the ſureſt teſt by which any perſon of common underſtanding may try how far any party or body, church or nation of chriſtians underſtand the truth of the goſpel and are found in the faith, or on the contrary are wrong in their doctrine and principles, is to obſerve what degree of charity or enmity they maintain, in their general conduct towards the different parties of their fellow-chriſtians. This obſervation is founded on reaſon: for undoubtedly thoſe are moſt likely to avoid error, who are the freeſt from prejudice and a party bias. It is atteſted by hiſtory; which informs us, that perſecution has been always applied to ſupport

error and ſuperſtition. It is agreeable to experience: becauſe the church of Rome is at this day the moſt uncharitable, domineering, and perſecuting in practice, and at the ſame time, the moſt erroneous and corrupt in doctrine. It is deducible from the inſtance of the Apoſtle; who was infallibly in the right, and underſtood the true principles of chriſtianity better than any of the chriſtians to whom he wrote, yet had at the ſame time more candour, condeſcenſion and charity towards thoſe who differed from him, than all of them put together. Finally, it is the ſame teſt, by which our Saviour and the Apoſtles teach us to try the ſoundneſs of men's faith and the truth of their profeſſions. Our bleſſed Saviour thus inſtructs us to detect the falſe prophets, the wolves that appear in ſheep's cloathing: ye ſhall know them by their fruits. Now by what fruits can we ſo certainly diſtinguiſh them, as by their humanity and goodneſs, or their malice, cenſorioufneſs and bitterneſs towards their fellow-chriſtians. And again, by this ſhall all men know that ye are my diſciples, if ye love one another. Thus likewiſe the Apoſtle James teacheth us to judge of the true faith; Thou haſt faith and I have works. Shew me thy faith without thy works; and I will ſhew thee my faith by my works. In another place he gives us the character of true religion, as diſtinguiſhed from all falſhood, ſuperſtition and tyranny, that may aſſume the name or maſk of religion. Who is a wiſe man and endued with knowledge among you? let him ſhew out of a good converſation his works with meekneſs of wiſdom.

But if you have bitter zeal and contention in your hearts; glory not, and lie not againſt the truth. i. e. Do not cover your uncharitableneſs with boaſting and hypocritical pretentions of holding the right faith and maintaining true religion. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh; it is vile craft and wicked policy to gain your worldly ends. But the wiſdom that is from above, the true knowledge and

faith of the Gospel, is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy.—A more just and admirable description of genuine christianity cannot be expressed; and here is the true mark and character held out to us, by which we may discover it in the world.—

Thus we find it is a confirmed observation, That the true faith and charity of the Gospel are inseparable, and that the latter is the clue by which we are to find out the former, amidst the confusion of various discordant opinions, modes parties, and denominations.—Under this head let me add, That it becomes us, as christians, to extend our charity even to those, who of all men in the world least deserve it, I mean, persecutors themselves. It is possible, nay probable, that some of them may act purely from a mistaken judgement, tho' they are fallen into the most pernicious of all errors; and that they may really think that they are doing God service, while they are abusing and persecuting his most faithful servants. This we know was actually the case of our apostle, who did it ignorantly (and not from bad and worldly motives) and therefore he obtained mercy.

To conclude:—The great points of our constant view through the whole conduct of life, should be these three. First, To preserve our minds open to conviction and ready to receive information; lest we should be blinded with ignorance and prejudice, and act by the impulse of an erroneous judgment and conscience: in which case it is possible that we might fall into the like dreadful error that the apostle was involved in before his conversion; and do the greatest injuries to mankind, under a wild enthusiastic imagination, that we are contending for the truth, and promoting the glory of God.—Secondly, that having gained the best information we are able, we act steadily and consistently, according to the judgment of our own conscience, unmoved by any worldly motives. This is christian integrity, which God, if not men, will

always approve. To act otherwise in any instance is in some degree criminal: for whatever is not of faith is sin.—And finally that we allow and encourage others to do the same; and not only forbear blaming, but approve and commend them for their integrity, in following the dictates of their own consciences, how much soever they differ from us, according to the noble example, as well as instruction, which our excellent apostle hath set before us.

On the first of these depends the knowledge of truth; on the second, the peace of every man's own mind; on the third the peace of society; and on all three together, the general improvement, happiness, and salvation of mankind.

A SERMON ON THE Office and Dignity of Christ.

Acts V. 31.

Him hath God exalted to be a Prince and a saviour.

VARIOUS opinions have arisen among Christians concerning the power and office of our blessed saviour. This variety hath been a natural consequence of their different understandings and methods of conceptions, their different means of instruction and information, and the different senses in which they have interpreted the same words of Holy Scripture. Many attempts have

been made to remove these differences, to rectify men's opinions, and to promote the knowledge of truth. But such attempts have not only failed of attaining the end proposed; but have been often made with so little judgment, or received with so little candour and impartiality; that instead of remedying that difference of opinion, which, if an evil, is a very small one; they have added to it that discord of affection and party-hatred, which is undoubtedly a very great evil.

One thing which hath contributed to render all such attempts ineffectual, or productive of consequences worse than the disease itself, hath been this. Men have rather studied to divide and multiply the characters ascribed to our Saviour in the New-Testament, and consequently to perplex our minds in conceiving of them; than to reduce them to one intelligible meaning: and particularly have applied those titles to the person of our Lord in a metaphysical sense, which are given to him in scripture solely on account of his office and dominion. It will greatly facilitate our conceptions, and strengthen our christian belief, if we consider the various eminent titles and characters ascribed to him, as intended not to signify different properties of his nature, or offices of his mediation; but only, to recommend him to our esteem and veneration in various allusions to different dignities and offices among men.——For instance, in allusion to the office and dignity of High Priest among the Jews; he is said to be our High Priest, and to offer his own blood as a sacrifice for us.—In allusion to patrons and intercessors in earthly courts; he is characterized our advocate with the Father; and described as continually making intercession for us.—In reference to the power and dignity of temporal princes; he is styled, A prince mighty to save to the uttermost, and his government an everlasting kingdom.—Compared to generals who fight the battles of their country, and overthrow its enemies; he is denominated the captain of our salvation, who subdues our spiritual ene-

mies.—And as angels, and even earthly governors are called GODS in ſcripture; ſo He is ſometimes in a more eminent ſenſe ſtiled a GOD: not on account of his metaphyſical nature or eſſence (which the ſcripture ſaith not a word of) but on account of the dominion or government, which GOD hath committed to him for the eternal ſalvation of men.—Finally as angels, and even good men, on account of their piety and goodneſs, and the divine favor toward them, are frequently called the ſons of GOD: ſo He is moſt frequently and in the moſt eminent ſenſe characterized the ſon of GOD: denoting by that title, not the derivation of his eſſence, but his moral worth and dignity in the divine eſtimation.—All theſe titles and characters may be reduced to one and the ſame meaning: recommending him to our eſteem and confidence, as being appointed of GOD the Saviour, Governor and Judge of mankind in reſpect to their eternal ſtate; as qualified and empowered to take care of our moſt important intereſts, and to beſtow the rewards of immortality on good men.

It will confirm this explication, to obſerve, That the privileges and bleſſings we derive from his mediation, are deſcribed in the ſame allufions and figurative expreſſions.—As he was in a moſt eminent ſenſe the Son of God; ſo it is ſaid, that he gave his followers a power or privilege to become the Sons of God.—As he is ſtiled the heir of all things; ſo his true followers are ſtiled, Heirs of God and joint-heirs with himſelf.—As he hath the title of King and of High Prieſt; ſo he hath made them to be Kings and Prieſts to his God and Father.—As he received from God a kingdom; ſo he ſaith to his diſciples, I appoint unto you a kingdom.—As he is ſaid to be one with the Father; ſo it is ſaid that he raiſeth his followers to be partakers of a divine nature, and to be one with him, even as he is one with the Father.—And further, as he is deſcribed as ſitting upon a throne of glory, and coming to judge the world;

ſo he declares to his apoſtles, that they ſhould ſit down with him on his throne, and that they ſhould judge the twelve tribes of Iſrael.—In a word, as He is ſtiled the firſt born among many brethren, with whom he partook of human infirmity and mortality; ſo they are deſcribed as partaking with him in his reſurrection, exaltation, dominion, glory and joy.—All theſe expreſſions and figures are reducible to one and the ſame meaning: deſcribing in various lights the grand effects of our Saviour's enterprize; when all thoſe who have followed his example of virtue and obedience, ſhall be raiſed from the dead in the likeneſs, and by the power of their exalted Prince, be clothed with immortality, and inherit the kingdom prepared for them,—where he reſides and ſhall reign forever.

The Apoſtle Peter in the words of the text repreſents the dignity of chriſt in the moſt eaſy and intelligible terms; yet ſuch as comprehend the greatneſs of his character, and the end of his office: him hath God exalted to be a Prince and a Saviour. The title of Prince implies the power or dominion God hath committed to him: and the term Saviour the end for which that power was given, namely, the ſalvation of men. All the titles and attributes, therefore, aſcribed to our Saviour in his exalted ſtate, unite in one general idea, which is that of a benefactor, from whoſe power, and goodneſs mankind derive benefits or privileges of the higheſt, moſt laſting and extenſive nature; namely, a reſurrection to a future ſtate, a perfect adminiſtration of juſtice in that ſtate, and to all good men the poſſeſſion of immortality and endleſs happineſs.

To this dominion or empire our Saviour roſe by his virtue, or his moſt perfect exemplary obedience to the divine will. For it is ſaid, that he humbled himſelf, and became obedient to death, even the death of the croſs: and therefore God highly exalted him. And he himſelf

declares, that God hath committed all judgment to him, becauſe he is the Son of Man.

For this exaltation, as the reward of his virtue and obedience, he prayed to the Father Almighty, in theſe words, a little before his departure from this world: I have glorified thee on earth, I have finiſhed the work which thou gaveſt me to do. And now Father glorify me with thyſelf with the glory which I had with thee before the world was.

The author of the epiſtle to the Hebrews, in order to recommend our ſaviour and the goſpel religion to the eſteem and acceptance of the Jews, and obviate their ſcruples and prejudices, makes frequent alluſions to the Temple ſervice, and to the office and dignity of High-Prieſt, For the Jews were educated in a high veneration for thoſe things; and therefore the author made choice of ſuch alluſions and figures as moſt effectually to anſwer the end propoſed, viz. to make the Jews willing to relinquiſh the pomp and ceremonies of Judaiſm which were no better than empty ſhadows, and entirely embrace the ſubſtantial and ſpiritual religion of the Goſpel. But our ſaviour never deſcribes his own future dignity and office under a ſacerdotal character, but always under that of a Prince, a ſovereign, and judge. Hence we may conclude, that how proper ſoever the former alluſions might be, as addreſſed to the Jews; yet the latter character is better upon the whole, to give us a juſt conception of his mediatorial power and office. It is this latter which the apoſtles makes uſe of, in their firſt delivering the Chriſtian doctrine to the world: ſaying, That God had raiſed Jeſus from the dead, and made him Lord and Chriſt; exalted him to be a Prince and a Saviour; in order that he might give repentance and remiſſion of ſins.

It is ſolely or principally in the kingly character that the dignity of our Saviour is prophetically deſcribed in the writings of the old teſtament: as particularly in Iſaiah. IX. 6. For unto us a child is born, unto us a ſon is

given, and the government shall be upon his shoulder, & of the increase of his government and peace there shall be no end. He is represented figuratively as succeeding to the throne of David: and at the same time his kingdom is described in such characters as cannot all agree to any human government.

The highest dignities and most important offices among men are no more than shadows or faint resemblances of the glorious power and office of our Saviour in the redemption of the world: and the scripture makes use of such sensible illusions to assist our feeble apprehensions of things so sublime and spiritual. But great mistakes and errors have arisen from adhering too much to the letter, without understanding or keeping in view the general meaning and design of all such expressions.—When our Saviour spoke to the Jews of eating his flesh and drinking his blood, and they did not understand his meaning; he tells them, that his words were to be taken, not literally, but figuratively or spiritually. For the letter, saith he, profiteth nothing: but the spirit giveth life: The words that I speak unto you, they are spirit and they are life: i. e. they are not to be understood in a gross and material sense, but moral and spiritual. So from the titles ascribed to our Saviour in his exalted state, taken from human dignities and offices, we should learn to form the highest and purest conceptions we are able, of his spiritual dignity, and of the great and beneficent end of his office, as far excelling all that is human and temporal.—But as the Jews of old, so christians of later times have been too apt to let their attention be wholly employed about gross and material things, even in their most solemn and religious performances. Hence they have paid a veneration to the very elements of bread and wine, which they receive in commemoration of our Saviour; or to his body and blood, in a literal carnal sense; while they have neglected to fix their attentions on what is rational and spiritual, what is most excellent in itself,

and moſt worthy of our veneration; that perfect virtue of his mind, that unlimited piety and obedience to the will of God, and that moſt generous and extenſive benevolence to mankind, which he exemplified in voluntarily ſubmitting to death, even the death of the croſs. So in conceiving of the mediatorial dignity and office of our Saviour, chriſtians are too apt to intermix ideas of a low worldly groſs or puerile kind. Nor is this to be wondered at, when they are ready to aſcribe, even to the ſupreme and all-perfect being himſelf, the weakneſs and partial affections of human nature.

Particularly, they fall into two contrary extremes: while ſome have conſidered our Saviour as little more than a Prophet of God and a preacher of righteouſneſs: not conſidering, that the ſalvation, government, and diſpoſal of mankind in a future ſtate is a far higher end of his enterpriſe and office, than any change or reformation which could take place in this world: and that to raiſe men from the dead, and to judge them in another world, is far more glorious than to work the greateſt miracles and deliver the beſt inſtructions here on earth. Others on the contrary have confounded the power and dignity of our Saviour, with God's abſolute perfections and boundleſs dominion: and, as if there could be no intermediate powers or natures between man and the one ſupreme and infinite being, have ſuppoſed the mediator to be equal in all attributes, and the very ſame in eſſence, with God who appointed him to be mediator; and hence have aſcribed ſuch compound and indeed contradictory titles to him, as are no where to be found in the New Teſtament. Whereas it is expreſſly ſaid, that to us chriſtians there is but one God the Father, and one Lord Jeſus Chriſt: and that when we confeſs him to be Lord, it is to the glory of God, who conſtituted him Lord, exalted him to be a Prince and a Saviour, and gave him a name which is above every name. Our Lord himſelf aſcribes his own power, dignity and dominion, and his life

alſo, to the free gift of God: and hath taught us no doctrine more plainly than that the redemption and ſalvation of mankind is owing to the original goodneſs and mercy of the Father Almighty. If we will lay aſide all doctrines and traditions of men, attend cloſely to the language of the New Teſtament, and endeavour to underſtand it in a conſiſtent rational and ſpiritual ſenſe; we ſhall not find it ſo myſterious and difficult, as ſome have immagined it to be, by various miſtakes or miſconſtructions. Thoſe frequent alluſions to human dignities and offices, which we meet with in the deſcriptions of our Saviour's dignity and office, are proper in themſelves to give us as clear and rational apprehenſions as the human mind is capable of. For as in human ſociety, God hath conſtituted various powers and offices for the protection and benefit of mankind; as all the bleſſings of this life are derived to us, not immediately from the hand of the Almighty, but by the intervention of ſuch perſons as his wiſdom hath appointed; as it is the uſual order of his providence, to make the virtues and abilities of one man the means of conveying the greateſt benefit to many others; as the moſt public and extenſive deliverances in this world are accompliſhed by ſuch eminent perſons as divine providence raiſeth up and qualifies for that end; So comparing great things to ſmall, and eternal to temporal deliverances, aſcending from low things to high, and raiſing our ideas above all human power and dignity, we may hence form juſt and rational conceptions of the mediatorial character, dominion and office of our Saviour; and may eaſily apprehend the oeconomy of divine wiſdom and goodneſs, in our redemption by him. That the Almighty Father of mankind, moved by his own paternal goodneſs, was pleaſed to ſend into the world, in the fulneſs of time, in the ſight of men and angels, a perſon cloathed with fleſh and blood, and with external marks of meanneſs and poverty, appointed to undergo the trials of this life, to ſuſtain a

character of perfect virtue and obedience to the divine will, and to ſuffer death, even the death of the croſs, and finally to riſe from the dead; as a ſuitable preparation in order to his acquiring the dominion and diſcharging the office intended for him, and becoming the eternal governor and judge of mankind: that conſequently, God hath exalted him to be a Prince and a Saviour; not in any temporal or worldly ſenſe, but in a far more ſublime capacity; and hath given him power over all fleſh, to give eternal life, to all the virtuous and obedient. The great author and finiſher of our faith underwent the moſt difficult trials of virtue, and humbled himſelf to the loweſt eſtate, that he might obtain the high honor and glorious office of raiſing mankind from the dead, and conferring the rewards of eternal life. By his death he gave the higheſt inſtance of his own piety; and by his reſurrection the ſtrongeſt proof of his power. By practiſing every human virtue, he hath moſt powerfully recommended virtue to us. By appearing alive from the dead, he hath convinced us of a life to come. By ſuſtaining the toils and pains of mortality, he has become the author of immortality; is gone before into the inviſible regions to prepare manſions for thoſe who follow him; and will return again with power and glory, to judge the world, and to receive all who ſhall be found worthy to enter into his everlaſting kingdom.

To ſum up the whole: as all the temporal benefits of providence are conveyed to us by ſuch perſons or mediums as divine wiſdom hath appointed: ſo the eternal bleſſings of divine forgiveneſs and favour are conveyed to mankind by the intermediate power and goodneſs of Chriſt our Saviour. This doctrine is ſo clearly revealed and expreſſed in the Holy Scriptures, that all chriſtians may eaſily agree in it. And it is not only intelligible in itſelf, but ſufficient to the faith and practice, comfort and hope of every Chriſtian. Other opinions in regard to our holy religion are but of little moment. For while men believe, that

the Gospel teaches the most perfect virtue; and contains the sure promise of eternal life, as the reward of virtue; a promise made sure by the resurrection and exaltation of our Saviour; and in effect of this faith, live soberly, righteously, and piously in the world; they are beyond all doubt the true disciples of Christ; and will be acknowledged by him as such; at the same time when he will declare to others, I know you not, depart from me, all ye that work iniquity. The point of the greatest moment then, is to convince men thoroughly of the truth of this doctrine, separate from all abstract and metaphysical speculations; and to persuade them to live under the constant practical influence of it. Our most earnest application should be, not to those whom we think mistaken in some particular and controverted opinions; but to those who either entirely reject the christian faith; or who pretend to believe it, yet pay no regard to it in their life and practice; for such pretended believers are in regard to all the important ends of religion, if not worse, certainly no better than infidels.

We have thus far explained the doctrine of the Gospel concerning the power and office of our saviour; and have endeavored to make it appear intelligible and rational, that we may the more easily understand and more firmly believe it.—We shall in a following discourse, endeavour to remove the principal objections and prejudices conceived against it; and at the same time observe the principal evidence for the truth of it.—In the mean time we shall conclude with observing in general, the moral and practical influence of this doctrine.

No means or motives can be applied to the human mind more powerful to correct its vices and disorders, more proper to improve and ennoble it with the best sentiments and the most virtuous affections, with the sincerest piety to God, and the most disinterested and extensive benevolence to men, than a faithful attention to the character and example of our Lord in his state of trial on earth

and his exaltation to heavenly glory and dominion, Here we ſee the intention of the ſupreme Governor of the world to diſtinguiſh and reward true virtue and obedience to his will, and the greateſt virtue with the higheſt honor and happineſs. For our Saviour, who is advanced to the inviſible ſtate to an eternal dominion over all mankind, was himſelf the beſt of mankind, and exhibited, previous to his exaltation, the moſt perfect example, not only to men among whom he was converſant, but as we may well ſuppoſe, to all thoſe ſuperior beings, who have any knowledge of human affairs.

What can ſo effectually diſengage our minds from all ſordid cares and paſſions, and every attachment to worldly poſſeſſion and pleaſures; what can ſo powerfully animate them with great and pleaſing hopes; as to contemplate our Saviour deſpiſing the glory and pleaſure of this world, and with perfect magnanimity embracing poverty ſufferings and death, that ſo he might ſuſtain the nobleſt character of virtue, and riſe after death to everlaſting honor and glory? and to conſider our ſelves as bound by our holy profeſſion to follow his ſteps as our leader, and like himſelf, by a patient continuence in well-doing ſeek for glory honor and immortality; that ſo we may receive from his hand the unſpeakable gift of eternal life.

If this our chriſtian faith produceth no effect, in *reforming* and governing our lives, and in purifying our hearts from ſinful affections and deſires; ſhall we not be juſtly pronounced incorrigible, and meet with a heavier condemnation from the righteous judge of the world? Would it not be better for us not to have known the way of righteouſneſs, than after we have known it to turn from the holy commandment delivered to us? But if in conſequence of our Chriſtian Faith and profeſſion, we become the true followers of Chriſt and imitators of his example; we may be aſſured, that as he was raiſed from the dead, and exalted to glory and dominion, ſo all his ſincere followers ſhall in like manner be raiſed by him,

and advanced to proportionate degrees of honour and happineſs in his everlaſting kingdom. Which God of his infinite mercy grant through, Jeſus Chriſt our Lord; to whom be glory in the churches throughout all ages. Amen.

Tranſcribed by WILLIAM ALLUM.

A DISCOURSE ON THE Right uſe of the Underſtanding.

1 *Cor.* XIV. 20.

"*In underſtanding be ye men.*"

TO give attention to things moſt excellent in their nature, beneficial in their effects, and laſting in their duration, things moſt requiſite to the good of mankind and to our own happineſs; is evidently the beſt employment of the human underſtanding. On the other hand, to be ſeriouſly buſy about trifles, and inattentive to things of importance; to beſtow much labour and expence upon the body, and to neglect the culture of the mind; to be tenacious of dark opinions and ſuperfluous ceremonies, and regardleſs of the cleareſt truths and moſt uſeful inſtructions; to be captivated with an external ſhow which is of no value, and to neglect that virtue and goodneſs which is of the greateſt worth and the end of all religion; theſe are all characteriſtics of a falſe judgment and a little underſtanding.

The underſtanding of man, duly cultivated and improved, looks beyond thoſe minute objects which childiſh, weak and ſuperſtitious minds lay hold of and dwell upon; and founds his religion on the moſt enlarged conceptions he can poſſibly form of the greateſt and beſt of beings, and of the intentions of his wiſdom and goodneſs in the formation of the world. But a mind contracted and poſſeſſed by little and falſe ideas, conceives of God as being altogether ſuch an one as himſelf; influenced by particular affections and atipathies, loving this ſect and hating the other, requiring the belief of unreaſonable doctrines, delighted with outward formalities, eaſy of acceſs to ſome, inexorable to others, electing a few to eternal life without reaſon, and damning all the reſt without mercy.—Hence his zeal will be all employed about ſpeculative points, the traditions of the elders and the externals of worſhip; and he will ſeek to gain the divine favour by a falſe ſhow of devotion, or contending for an unprofitable faith, rather than by the ſubſtantial duties of an innocent and beneficent life. Such errors are beſt corrected by opening and enlarging the underſtandings of men, and leading them to diſtinguiſh what is moſt excellent and important from every thing trifling and ſuperficial.

There are in reality but three kinds of religion in the world, though there are numberleſs different denominations. The firſt is a religion of the ſenſes, when men's minds are awed and captivated by ſenſible objects, by edifices, images, ſounds, poſtures, proceſſions, veſtments, &c. in a word, by a pompous apparatus of worſhip: this is the very genius of ſuperſtition, and ſprings from, or produces, the moſt childiſh miſconceptions of the nature of God and the end of religion. The ſecond is a religion of the paſſions, and conſiſts in certain fervors and tranſports, in contractions or dilatations of the heart, in elevations or depreſſions of the ſpirits: this tends to enthuſiaſm. The third is a religion of the underſtanding, when men are duly convinced on rational evidence of the great

truths of religion and deliberately resolve to govern their actions according to them.

In fact, every religion in the world is a compoſition of theſe three kinds: but is rational and uſeful only in proportion as it partakes of the laſt kind; or as it is adapted to the underſtandings of men, and contributes to preſerve and ſtrengthen the judging faculty of the mind, in a due government of the ſenſes and affections. Yet we cannot entirely exclude either of theſe former from the ſervice of religion; nor ought this to be attempted under any pretence of ſhunning ſuperſtition or enthuſiaſm: mankind are not capable of a religion ſo ſpiritual and refined. The ſenſes, and much more the affections, are of great uſe in religion, when they are under the government of a good underſtanding. They belong to the conſtitution of our natures; and are neceſſary to excite us to activity and diligence. The ſpeculations and opinions of the underſtanding, how juſt and important ſoever, only operate by producing affections: and whoſoever can attentively conſider the great doctrines of religion, without being in the leaſt affected, has good reaſon to queſtion himſelf, whether he has any belief of them.

But if the ſenſes and affections are not under the government of a ſound judgment; they are blind guides in religion, and may lead us into great abſurdities, into the mean tricks of ſuperſtition, or the wild reveries of enthuſiaſm. The men who have invented, compiled, propagated and eſtabliſhed religions in the world, have adapted their ſchemes with a principal view either to the underſtanding, or to the paſſions, or to the ſenſes of mankind; according to the different ends which they had principally in view, viz. either to rule and enſlave the populace by ſuperſtition; or to excite them to bold and deſperate actions by enthuſiaſm; or to inform and improve their minds by that which alone is properly ſtiled religion.

THE

DESTRUCTION

OF THE

BEAST

IN THE

Downfall of Sectarianiſm.

"*For then will I turn to the People a pure*
"*Language, that they may all call*
"*upon the Name of the Lord,*
"*to ſerve him with one*
"*Conſent.*"
"ZEPH. III. 9."

PREFACE.

BRETHREN, SISTERS AND FRIENDS,

WE Now come to the closing piece promised in the subscription. Agreeably to the subscription we have in the first place handed you a Small Hymn Book, designed for the temporary use of the Halcyon Church. We expected to have had the balance of the work comprised in three sermons, on the doctrines of the Millennium, of my own diction; but as at about the time our first sermon should have been exhibited there came out a publication against the holy cause in which we are engaged; (By the Rev. David Parkhurst.)——————————————It was the pointed request of a number of the subscribers that I should immediately attend to the publication of an answer, or reply, in place of a part of the work promised in the subscription.

Accordingly the reply was published and handed forward to places convenient for subscribers to obtain. The contents of that reply was found to be very pointed and not a little galling to a number of our opponents; which has enraged not a few, and where they have found themselves deficient for an honorable defence, they have substituted ridicule and invective in the place thereof; and to prevent the convictive force and effects of what is contained in that REPLY, instead of attempting an answer, have called a true and undeniable statement of facts, Blackguard; knowing that they had their adherents so completely under the dupe as that, at will, they could make them severely censure *that* in me which they would at the same moment, highly applaud in their own favorite teachers.

But, for our consolation, we know that every judicious and unbiased reader will at once discover the *sophistry*—that it is much easier for the enemies of truth and recti-

tude to vilify a concluſive production and an undeniable ſtatement of facts (among the ignorant) than it is to anſwer or refute it.

And we all know that it is not ſo difficult for impoſtors and their abettors to call ſimple truth *blackguard* as it is for them to diſprove it and prevent its ſucceſs.

Next unto the REPLY is handed forward to you the Circular Epiſtle wrote by Brother John Parker by order of our laſt Concilium, in connection with three diſcourſes on the doctrines of the Millennium: By Elder SAMUEL BOURNE, an eminent writer in England; whoſe works are now in the hands of Doctor —— Wheeler in Pennſylvania; and which perhaps is the only ſett, of his works, now in America. Theſe diſcourſes were tranſcribed by Elder WILLIAM ALLUM; formerly a Baptiſt Miniſter but of late has become a member and preacher in the Halcyon Church.

When the Circular Epiſtle was handed to me to be publiſhed, on reading the contents I objected to having any hand in the printing of it, leſt ſome malicious opponent might charge the diction to me and take occaſion from ſome obſervations therein, concerning the Meſſenger of the Millennium to make ſundry malicious remarks &c. as they did concerning ſome obſervations of like nature in a preceding Epiſtle, publiſhed, by requeſt, in the Alethean Critic.

But as there was no other perſon, belonging to the Halcyon Church, as we know of, at this time in the way of printing, and as it was requiſite it ſhould be publiſhed ſome months before our next concilium, I was prevailed on to attend the printing of the ſame and to hand it forward, with this work, among the brethren in the ſeveral branches of the church: and to prevent thoſe groundleſs and malicious ſurmiſes, which might ariſe from the beforementioned obſervations, I have handed forward Mr. Bourne's Diction in connection with that epiſtle inſtead of my own.

And now for the further ſatisfaction of our readers and wellwiſhers; in the cloſing piece, will be handed forward ſome late evidences and teſtimonies of the downfall of ſectarianiſm and wonderful progreſs of the Millennium cauſe; exhibited, in the laſt WILL and TESTAMENT of ſix Preſbyterian Miniſters, in Kentucky, and in a handſome production of Elder David Auſtin Junior: who is, doubtleſs, a truly inſpired Author, and (we expect) now actively and zealouſly engaged in the Millennium *cause*, in ſome of the northern ſtates.

Thoſe Six Preſbyterian Miniſters, with hundreds of their brethren and ſiſters, ſince we have entered our public proteſt againſt Sectarianiſm, in three* publications printed in Lexington Kentucky, have ſeen cauſe openly and publicly to relinquiſh (profeſſedly) all their ſectarian claims and have in like manner declared themſelves in defence of a general Union among chriſtians, as you will find more fully expreſſed in the following piece.

And although pride and ſelfiſhneſs (the ground of all ſectarianiſm) have, ſince, led many of them greatly to deviate from their firſt, profeſſed, principles in that divine revolution, ſo far as they have acted nobly, they ought to receive credit from every friend of ſociety.

I remain yours in the bonds
of the Goſpel.
ABEL M. SARJENT.

Columbia,
4th July, 1806.

**The Halcyon Epistle—The Union and Discipline of the Halcyon Church, and an Address in the public papers: in which the absurdities of sectarianism, with its pernicious effects, were exposed—the necessity and propriety of a general Union among christians urged and the principles upon which it might be carried into operation exhibited.*

THE

LAST WILL

AND TESTAMENT

OF

Springfield Preſbytery.

FOR where a teſtament is, there muſt of neceſſity be the death of the teſtator: for a teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all, while the teſtator liveth. Thou fool, that which thou ſoweſt is not quickened, except it die. Verily, verily I ſay unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die it bringeth forth much fruit. Whoſe voice then ſhook the earth; but now he hath promiſed, ſaying, yet once more I ſhake not the earth only, but alſo heaven. And this word, Yet once more, ſignifies the removing of thoſe things that are ſhaken as of things that are made, that thoſe things which cannot be ſhaken may remain.

SCRIPTURE.

THE Preſbytery of Springfield, ſitting at Caneridge, in the county of Bourbon, and ſtate of Kentucky, being, through a gracious providence, in more than ordinary Bodily health, growing in ſtrength and ſize daily; and in perfect ſoundneſs, and compoſure of mind; but knowing that it is appointed for all delegated bodies once to die: and conſidering that the life of every ſuch body is very uncertain, do make, and ordain this our laſt will and Teſtament, in manner and form following, viz.

Imprimis. We *will*, that this body die, be diſſolved and ſink into union with the Body of Chriſt at large; for

there is but one body, and one ſpirit, even as we are called in one hope of our calling.

Item. We *will*, that our name of diſtinction, with its Reverend title, be forgotten, that there may be but one Lord over God's heritage, and his name one.

Item. We *will*, that our power of making laws for the government of the church, and executing them by delegated authority, forever ceaſe; that the people may have free courſe to the Bible, and adopt the *law of the ſpirit of life in Chriſt Jeſus.*

Item. We *will* that candidates for the goſpel miniſtry henceforth ſtudy the holy ſcriptures with fervent prayer, and obtain licenſe from God to preach the ſimple Goſpel, *with the Holy Ghoſt ſent down from Heaven*, without any mixture of philoſophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take *this honor to himſelf, but he that is called of God as was Aaron.*

Item. We *will*, that the church of Chriſt aſſume her native right of internal government—try her candidates for the miniſtry, as to their ſoundneſs in the faith, acquaintance with experimental religion, gravity and aptneſs to teach; and admit no other proof of their authority, but Chriſt ſpeaking in them. We will that the church of Chriſt look up to the Lord of the harveſt to ſend forth labourers into his harveſt; and that ſhe reſume her primitive right of trying thoſe *who ſay they are Apoſtles, and are not.*

Item. We *will*, that each particular church, as a body, actuated by the ſame ſpirit, chooſe her own preacher, and ſupport him by a free will offering, without written *call*, or *ſubſcription*—admit members—remove offences; and never henceforth *delegate* her right of government to any man, or ſet of men whatever.

Item. We *will*, that the people henceforth take the Bible as the only ſure guide to heaven; and as many as are offended with other books, which ſtand in competi-

tion with it, may caſt them into the fire, if they chooſe: for it is better to enter into life having one book than having many to be caſt into hell.

Item. We *will*, that preachers, and people cultivate a ſpirit of mutual forbearance; pray more, and diſpute leſs; and while they behold the ſigns of the times, look up, and confidently expect that redemption draweth nigh.

Item. We *will*, that our weak brethren, who may have been wiſhing to make the Preſbytery of Springfield their king, and wot not what is now become of it, betake themſelves to the rock of ages, and follow Jeſus for the future.

Item. We *will*, that the Synod of Kentucky examine every member, who may be *ſuſpected* of having departed from the Confeſſion of Faith, and ſuſpend every ſuch ſuſpected heretic immediately; in order that the oppreſſed may go free, and taſte the ſweets of Goſpel liberty.

Item. We *will*, that Ja————, the author of two letters lately publiſhed in Lexington, be encouraged in his zeal to deſtroy *partyism*—we will moreover, that our paſt conduct be examined into by all, who may have correct information; but let foreigners beware of ſpeaking evil of the things which they know not.

Item. Finally, we *will*, that our *ſiſter bodies* read their Bibles carefully, that they may ſee their fate there determined, and prepare for death before it be too late.

Springfield Preſbytery,
June 28th 1804. } (L. S.)

ROBERT MARSHALL,
JOHN DUNLAVY,
RICHARD M'NEMAR,
B. W. STONE,
JOHN THOMPSON,
DAVID PURVIANCE. } Witneſſes.

THE WITNESSES ADDRESS.

WE, the above named witneſſes of the laſt *will* and *teſtament* of Springfield Preſbytery, knowing that there will be many conjectures reſpecting the cauſes, which have occaſioned the diſſolution of that body, think proper to teſtify, that from its firſt exiſtence it was knit together in love, lived in perfect peace and concord, and died a voluntary and happy death.

Their reaſons for diſſolving that body were the following. With deep concern they viewed the diviſions, and party ſpirit, which have long exiſted among profeſſing chriſtians; principally owing to the adoption of human creeds and forms of government. While they were united under the name of a Preſbytery, they endeavoured to cultivate a ſpirit of love and unity with all chriſtians; but found it extremely difficult to ſuppreſs the idea, that they themſelves were a party ſeparate from others. This difficulty increaſed in proportion to their ſucceſs in the miniſtry. Jealouſies were excited in the minds of other denominations; and a temptation was laid before thoſe who were connected with them to view them in the ſame light. At their laſt meeting they undertook to prepare for the preſs, a piece entitled Obſervations on church Government, in which the world will ſee the beautiful ſimplicity of chriſtian church government, ſtript of human inventions, and lordly traditions. As they proceeded in the inveſtigation of that ſubject, they ſoon found that there was neither precept, nor example in the New Teſtament for ſuch confederacies as modern church Seſſions, Preſbyteries, Synods, General aſſemblies &c.—Hence they concluded, that while they continued in the connection, in which they then ſtood, they were off the foundation of the apoſtles, and prophets, of which Chriſt himſelf is the chief corner ſtone. However juſt, therefore, their views of church Government might have been,

their publication would have carried the mark of the *beast* being ſent out under the name of a Preſbytery.

Therefore from a principle of love to chriſtians of every name, the precious cauſe of Jeſus, and dying ſinners, who are kept off from the Lord, by the exiſtence of ſects and parties in the church, they have cheerfully conſented to retire from the din and fury of conflicting parties—ſink out of the view of fleſhy minds, and die the death—They have believed that their death will be great gain to the world.

But though dead, as above, and ſtript of their mortal frame, which only ſerved to keep them too near the confines of Egyptian bondage, they yet live and ſpeak in the land of Goſpel liberty; they blow the trump of Jubilee; and willingly devote themſelves to the help of the Lord againſt the mighty. They will aid the brethren, by their counſel, when required—aſſiſt in ordaining elders, or paſtors—ſeek the divine bleſſing—unite with all chriſtians—commune together and ſtrengthen each others hands in the work of the Lord. The materials for the above publication are in our hands, and we mean to ſend them to the public as ſoon as circumſtances will admit; in which our reaſons for diſſolving will more fully appear: In the mean time, let all the lovers of Chriſt, and his church, conſult the New Teſtament with diligence, and fervent prayer, that they may be able to judge whether our views of church government are ſcriptural or not.—We deſign, by the grace of God, to continue in the exerciſe of thoſe functions, which belong to us as miniſters of the Goſpel, confidently reſting on the Lord, believing that he will be with us. We candidly acknowledge, that in ſome things we may err, through human infirmity; but HE will correct our wanderings, and preſerve his church. Let all chriſtians join with us in crying to God day and night to remove the obſtacles, which ſtand in the way of his work, and give him no reſt, till he make Jeruſalem a praiſe in the earth.

We heartily unite with our chriſtian brethren of every name in thankſgiving to God for the diſplay of his goodneſs in the glorious work he is carrying on in our weſtern country; which we believe will terminate in the univerſal ſpread of the Goſpel, and the unity of the church.

THE

FIRST VIBRATION

OF THE

JUBILEE TRUMP!

NUMBER I.

Then ſhalt thou cauſe the TRUMPET *of the* JUBILEE *to ſound.*

THE bleſſings of the general Jubilee have been long ſpected, both by the ſacred and profane. The patrichs looked for it under a promiſe of the poſſeſſion of earth by their ſeed. The Jewiſh tribes looked for as the heirs of thoſe to whom the former promiſes re made. To them the proſpect was confirmed, by the ecial privileges of God's *peculiar people*, which they enred. Greater bleſſings were opened to their faith in ranſom-money which every man was to pay for his ſoul—in the ordinances of the ſcape-goat, on the t day of atonement—and in the ripening proſpects of general Jubilee.

The hopes of that economy were quickened by the dignities of their nation, under the theocracy, and under the reign of their kings. The redemption of their tribes prefigured the final deliverance of the nation from all their foes, and the ſucceſsful wars of David, followed by the long and proſperous reign of Solomon, continued to announce the *eventual* glory of their poſterity.

Theſe proſpects of the Jewiſh nation, contrary to their expectation, were abſorbed (ſo far as they have yet been accompliſhed) in the ſpiritual reign of the Goſpel Meſſiah. He was rejected of the Jews, as not coming up to the predictions of their œconomy. They ſaw nothing of the glory of the theocracy—of the ſplendor of the houſe of David—or of the jubilee of Solomon's reign, in any thing that Jeſus of Nazareth taught, or promiſed to perform. The œconomy became extinct, and the tribes were diſperſed.

To the proſpects of the Jews ſucceeded the hopes of the Chriſtian. This Jeſus of Nazareth proving to be the paſchal-lamb of the Egyptian deliverance—the redemption-money of every Iſraelite—and the ſcape-goat that was to bear away the ſins of the world, muſt, of neceſſity, become, in their faith, that ſubſtantial ſacrifice, of which all former ſacrifices were but the antecedent types.

The goſpel doctrine holds him up as the object of their hope, and preaches him as the *manna* of the Jewiſh law. The faith of his name hath maintained its labouring influence until this day.

Scarcely could it be ſaid that the Jews had acted unwiſely in refuſing this Meſſiah, if, what he hath performed, forms the whole of what he is able to accompliſh. But we are not ſuffered to juſtify their unbelief by the ſhadow of a doubt. His princely power, yet to be diſplayed, ſhall ſoon wipe away the reproach of the croſs. The theocracy of the ancient law, the victories of David, and the ſplendor of Solomon, are ſoon to be revived, and glorioufly illuſtrated, in the NEW JERUSALEM-eſtate;

I.

The Halcyan Hymn, Tune, *Liberty Hall.*

JESUS, my feeble powers aſſiſt,
Whilſt I indite for praiſe;
My Soul awake! with angels join,
To ſound the pleaſing lays.
Let Idol names infeſt no more
The city of our King;
But, to the great Emmanuels name
Let men and Angels ſing.

III.

Let Baal have no more a place
Among the ſons of light;
But Iſhi's love, be all our theme;
The ſource of our delight.

IV.

No more in bondage now oppreſs'd,
We mourn an abſent God;
Our ſouls are free and we are call'd
To feaſt on heav'nly food.

V.

Our captive ſouls are now reſtor'd,
From Egypt's ſlaviſh chains;
From Pharoah's burdens, now releas'd,
We ſing in Joyful ſtrains.

VI.

The ſmiling beams of love divine;
The preſence of our friend,
Beget in us, that heav'nly life,
Which cheers us to the end.

PAUSE

VII.

Contention, ſtrife and vile debate,
Our hearts no more employ;
With wine and oil our wounds are heal'd,
And we are fill'd with joy.

VIII.

A Union ſweet of courſe enſues;
Forbearance peace and love;
Tho' wiſe as ſerpents we might be,
Yet harmleſs as the dove.

IX.

If heaven the union once confirm,
Between your ſoul and mine;
Who dare condemn? who ſhall moleſt;
A Union ſo divine?

X.

We'll travel on in wiſdom's ways
And leave opinion free;
Nor ſhall the diff'rence break our peace
Or marr our liberty.

XI.

The *heart* is what the Lord requires;
Our hearts ſhall yield in love:
Be join'd our ſouls, as ONE in Chriſt,
Until we meet above.

XII.

With melody divine our ſouls
Inſpir'd ſeem all on fire
Inflam'd by love and fill'd with praiſe
We'll join the heavenly choir.

XIII.

So thro' an endleſs pleaſing day,
In one ſeraphic flame
Of love and light, our ſouls ſhall join
To praiſe Emmanuels name.

A. M. S. 18 Sept. 1805.

II.

Salvation Hymn.

1. SALVATION! O the joyful ſound!
'Tis pleaſure to our ears!

A sov'reign balm for ev'ry wound,
A cordial for our fears.
Glory, honour, praise and power
Be unto the Lamb for ever;
Jesus Christ is our redeemer!
Hallelujah! praise the Lord!

2. Salvation, let the echo fly
The spacious earth around,
While all the armies of the sky
Consspire to raise the sound.
Glory, &c.

3. Salvation! O thou bleeding Lamb!
To thee the praise belongs;
Salvation shall inspire our hearts,
And dwell upon our tongues.
Glory, &c.

The Same.

1. Salvation, O, the pleasing theme!
Let all the world rejoice;
Let all adore Immanuels name
With one united voice,
Glory &c.

2. Salvation wrought for dying men!
Dear souls, for you and me!
Come sinner, sound the loud Amen;
In Christ we may be free.
Glory, &c.

3. Salvation, yes! the work is done!
Our sinking souls to raise:

While we admire the friendſhip ſhewn!
Let all unite in praiſe.
Glory, &c.

IV.

The Jubilee.

1. BLOW ye the trumpet, blow
The gladly ſolemn ſound!
Let all the nations know
To earth's remoteſt bound,
The year of Jubilee is come;
Return ye ranſom'd Sinners, home.

2. Exalt the Lamb of God
The ſweet, the lovely name;
Redemption by his blood
Thro' all the world proclaim
The year of jubilee, &c.

3. Ye who have ſold for nought
Your heritage above;
Shall have it back unbought
The gift of *Jeſus'* love:
The year of jubilee, &c.

4. Ye ſlaves of ſin and hell,
Your liberty receive;
And ſafe in *Jeſus* dwell,
And bleſt in *Jeſus* live:
The year of jubilee, &c.

5. The goſpel trumpet hear,
The news of pard'ning grace:
Ye needy ſouls draw near,
Behold your Saviour's face:
The year of jubilee, &c.

6. *Jesus* our great High-Priest
Reveals the love of God:
Ye weary Spirits, rest:
Ye mournful souls be glad:
The year of jubilee is come;
Return ye ransom'd Sinners, home.

V.

1. ALAS! and did my Saviour bleed?
And did my Sov'reign die?
Would he devote that sacred head
For such a worm as I?
O! the Lamb, the loving lamb,
The Lamb on Calvary;
The Lamb that was slain, but lives again,
To shew his love to me.

2. Thy body slain, sweet Jesus thine,
And bath'd in its own blood,
An evidence of love divine
The glorious sufferer stood.
O! the Lamb, &c.

3. Was it for me the Saviour groan'd
And dy'd upon the tree?
For me he bore the cruel wound!
O! love beyond degree!
O! the Lamb, &c.

4. Well might the sun in darkness hide,
And shut his glories in,
When Christ the great redeemer dy'd
For man the creature's Sin.
O! the Lamb, &c.

5. Thus might I hide my blushing face

While his dear crofs appears,
Diffolve my heart in thankfulneſs,
And melt mine eyes in tears.
O! the Lamb, &c.

6. But drops of tears can ne'er repay
The debt of love I owe;
Here Lord, I give myſelf away,
'Tis all that I can do.
O! the Lamb, &c.

VI.

On the approach of the Millennium.

1. THAT glorious day is drawing nigh,
When Zion's light ſhall ſhine;
She ſhall ariſe and ſhine on high;
Bright as the morning ſun.
The North and South their ſons reſign,
And earth's foundation's bend;
Adorn'd the bride, *Jeruſalem*,
All glorious ſhall deſcend.

2. The king who wears the glorious crown,
The azure flaming bow,
That holy city ſhall bring down,
To bleſs his Saints below.
When Zion's bleeding conqu'ring King
Shall ſin and death deſtroy,
The morning ſtars ſhall ſweetly ſing,
And Zion ſhout for joy.

3. The holy bright muſicin band,
Who play on harps of gold
In holy order ſee, they ſtand,
Fair Salem to behold;

Aſcending on ſuch melting ſtrains
Jehovah they adore,
Such ſhouts thro' earth's extenſive plains,
Were never heard before.

4. Let Satan rage and boaſt no more,
Nor think his reigning long,
Tho' Saints are feeble, weak, and poor,
Their great redeemer's ſtrong.
He is their ſhield and hiding place,
A covert from the wind,
A ſtream of love and flow of grace,
Runs through this weary land.

5. The chryſtal-ſtreams run down from heaven,
They iſſue from the throne;
The floods of ſtrife away are driven,
The church becomes but one.
This peaceful union we ſhall know
And live upon his love,
And ſhout and ſing of grace below
As angels do above.

6. A thouſand years ſhall roll around,
The church ſhall be complete,
Call'd by the glorious trumpet's ſound,
Their ſaviour Chriſt to meet;
They riſe with joy, and mount on high,
They fly to Jeſus' arms,
And gaze with wonder and delight,
On their beloved's charms.

VII.

1. COME all ye poor deſpiſed ſouls,
Unto the fold repair,

Where God his boundleſs love unfolds,
And ſays he'll meet you here.
His glorious preſence fills our ſouls
With ſongs of loudeſt praiſe;
Let all who prize a Saviour dear,
Their hearts and voices raiſe.

Chorus.

Sing glory, honor, to the Lord,
Salvation to our King,
Let all who love a Saviour's Name,
His glorious praises ſing.

2. The heav'nly glory fills my ſoul,
My heart is fir'd with love;
Nor ſhall the world my joys controul,
My treaſure is above.
I'll ſerve the bleeding Lamb of God;
His ways appear ſo ſweet;
My ſoul ſhall keep the heav'nly road
And bow at Jeſus' feet.

Sing glory, honour, &c.

3. When weeping Mary came to ſeek
Her Lord with a perfume,
The wrapper and the ſheet ſhe found
Together in the tomb.
The Angels ſaid "he is not here,"
He's not among the dead:
Now ſtreams of grace to Sinners flow,
As free as did his blood.

Sing glory, honour to my God,
He's now upon his throne.
And bringing foreign Strangers home,
He claims them for his own.

VIII.

Union Hymn.

1. FROM whence doth this union arif
That hatred is conquered by love
It faſtens our ſouls in ſuch ties,
As nature and time can't remove.

2. It cannot in Eden be found,
Nor yet in a Paradiſe loſt;
It grows on Immanuels ground,
And *Jeſus'* rich blood it did coſt.

3. My friends are ſo dear unto me,
Our hearts are united in love;
Where *Jeſus* is gone we ſhall be,
In yonder bright manſions above.

4. O why then ſo loath for to part?
Since there we ſhall all meet again;
Engrav'd on Immanuel's heart,
From Zion we cannot remain.

5. And when we ſhall ſee that bright d
And join with the angels above,
There free from theſe bodies of clay,
We'll ſing of Immanuels love.

6. With *Jeſus* we ever ſhall reign,
And all his bright glories we'll ſee.
There ſing Hallelujah, Amen!
Amen, even ſo let it be.

IX

Union Song.

1. COME ſaints and ſinners hear me tell,
The wonders of Immanuel,

Who did my gloomy fears diſpel,
And brought my ſoul with him to dwell,
And gave me heav'nly *Union*.

2. When my redeemer from on high,
Beheld my ſoul in ruin lie,
He look'd on me with pity'ng eye,
And ſaid to me as he paſs'd by,
With God you have no *Union*.

3. Then I began to weep and cry,
I look'd this way, and that, to fly;
It grieved me ſo that I muſt die,
I ſtrove ſalvation for to buy,
Yet ſtill I had no *Union*.

4. But when I hated all my ſin,
My dear redeemer took me in,
Who by his kindneſs did me win,
And O what ſeaſons I have ſeen,
E'er ſince I felt this *Union*.

5. I praiſ'd the lord both night and day;
From houſe to houſe I went to pray,
And if I met one on the way
I always found ſomething to ſay
About this heavenly *Union*.

6. I wonder why the ſaints don't ſing,
In pleaſing raptures on the wing,
To make the heav'nly arches ring,
With loud Hoſanna's to their king.
Who brought their ſouls to *Union*.

7. O come back-ſliders, come away,
And learn to do as well as ſay,

Endure your croſs from day to day
And mind to watch as well as pray,
Thus will you feel this *Union*.

8. We ſoon ſhall leave all things below,
Soon quit theſe climes of pain and woe,
Then we ſhall all to glory go,
Where we ſhall ſee and hear and know
And feel a perfect *Union*.

9. Come heav'n and earth unite your lays,
And give to Jeſus endleſs praiſe,
My friends draw near, look on and gaze,
He bleeds and dies your ſouls to raiſe,
And bring you into *Union*.

10. O! could I like an angel ſound,
Salvation thro' the earth around,
The powers of darkneſs to confound,
I'd triumph on Immanuels ground,
And ſpread this glorious *Union*.

X.

The Convert.

1. CONVERTS of Jeſus, come reſound,
Praiſes to our Immanuel;
In this employment joys abound,
Raptures of love celeſtial;
Up from the gloomy ſhades of night
By love attracting we advance,
Into the realms of heav'nly light;
Angels attend the concert.

2. Duty has now become delight.
Sweeten'd with love and friendſhip

These blessed bands our Souls unite,
While we survey the landscape;
Pleasures Millennial flow apace,
When we extend our views abroad,
Over the chrystal sea of glass;
Angels attend the prospect.

3. Glories immortal now appear;
Echoes of joy in Zion:
Songs from the Turtle now we hear,
Sounding the great Salvation;
Angels of Michael raise the trump,
Sound the alarm of peace abroad,
Sing the triumphant song of love;
Seraphs attend the concert.

4. Glowing with ardour all divine,
Fill'd with the love of heaven;
Joining in harmony sublime,
Marching in bright procession:
Following Jesus where he leads,
We in obedience risque our lives,
Anticipating joys unseen:
Angels attend the prospect.

5. Youth in the brightest sphere of life,
Leave your deceitful pleasures;
Take up the cross begin the strife,
Seek for the golden treasure:
Crowns of immortal splendor now,
Jesus is holding out for all,
Who to his sceptre willing bow:
Angels attend the prospect.

L—— P.

XI.

Millennium Morn.

1. SALUTE the morn, my ſoul rejoice,
The Bridegroom now appears;
The ſpouſe is call'd to hear his voice
And wipe away her tears.

2. Riſe up my love and come away
His friendly voice invites;
From night, ſhe's called into day,
T' enjoy her native rights.

3. The light breaks in, the night's no more;
Groſs darkneſs is diſpel'd;
The bride enjoys a heavenly ſtore,
Her riches are unveil'd.

4. Of heavenly bleſſings now poſſeſs'd,
She riſes into joy:
With liberty and peace ſhe's bleſt,
Her ſweets ſhall never cloy.

5. Divinely raiſ'd above the earth,
To themes beyond the ſky,
Her ſoul is fill'd with heav'nly mirth,
Where pleaſures never die.

6. Tranſporting thought, celeſtial ſtate;
Awake my muſe and ſing,
And while the glories I relate,
Adore the heav'nly king.

7. Riſe then, my ſoul, to worlds above,
Leave earthly joys behind;
Admire and praiſe redeeming love
In tranſports unconfin'd.

8. The jubile ſound awakes the dead;
Dry bones begin to ſtir:
The ſtandard's raiſ'd, the foe is fled,
And Zion weeps no more.

9. The trumpet ſounds the great releaſe
From darkneſs, ſin and woe;
Unbounded love and conſtant peace
From Jeſus ever flow.

A. M. S. 1ſt. October, 1805.

XII.

On Instrumental Music.

1. SWEET Muſic, O its lovely charms,
It wafts my ſoul to heav'n;
My paſſions it divinely warms
With joys the Lord has giv'n.

2. It ſweetens the moſt bitter hours,
And lifts my thoughts on high;
It animates the human powers
To baniſh ev'ry ſigh.

3. Enraptur'd now with joys divine
My ſoul is all on fire;
I cheerfully this world reſign
To join the heav'nly choir.

4. Sweet harmony deſign'd by love,
T' inſpire the human mind,
With tranquil joys of heav'n above,
And love to all mankind.

5. The ſoft'ning charms divinely melt,
The heart of ſtone to tears;

The abject mind which never felt,
To heaven above it rears.

6. Refines the soul and vice subdues,
Makes room for heav'n within;
Inspires with love, assists the muse
And draws the mind from sin.

7. O pleasing music, holy theme,
Whose virtues are divine,
I'll thank the Saviour's holy name,
He's made that pleasure mine.

XIII.

1. THE voice of free grace,
Cries fly to the mountain;
For Adams lost race
Christ opens a fountain;
For ev'ry offence
And ev'ry pollution;
His blood it flows free,
As streams from the ocean.
Hallelujah, to the Lamb!
By whom we find pardon;
We'll perfectly praise him,
When past over Jordon.

2. That fountain so clean,
By which we find favor,
From Jesus' side flows
And proves him the saviour;
Tho' sins were increas'd
As high as a Mountain,
His blood it flows free
As streams from a fountain.
Hallelujah! &c.

3. O Jeſus ride on,
Thy Kingdom is glorious;
O'er ſin death and hell
We ſhall be victorious;
Thy name ſhall be praiſ'd
By all the creation,
And ſaints ſhall delight
In ſinging ſalvation.
Hallelujah! &c.

4. With Zion we'll ſtand
When gain'd the bleſt ſhore,
With harp in our hand,
To praiſe and adore:
We'll range the bleſt fields
And banks of the river;
Sing hallelujah,
And triumph forever.
Hallelujah! &c.

XIV.

The Invitation.

1. HARK the Jubilee is ſounding,
O! the joyful news is come;
Great ſalvation is proclaiming,
In and thro' God's only ſon;
Now we have an invitation
To the meek and lowly Lamb,
Glory, honor and ſalvation,
Chriſt, the Lord is come to reign.

2. Come dear friends, and dont neglect it,
Come to Jeſus in your prime;
Great ſalvation, don't reject it,
O receive it, now 's your time:

Now the Saviour is beginning
To revive his work again,
Glory, &c.

3. Now, O let us ceaſe from ſinning,
Come and follow Chriſt the way;
We ſhall all receive a bleſſing,
If from him we do not ſtray:
Golden moments we've neglected
Oh! the time we've ſpent in vain.
Glory, &c.

4. Now we'll run our race with patience,
Looking unto Chriſt our Lord,
He whoſe throne ſhall ſtand forever,
And whoſe name ſhall be ador'd;
He is worthy to be praiſed,
He is our exalted King.
Glory, &c.

5. Come dear children, praiſe your Jeſus,
Praiſe him, praiſe him evermore,
May his precious love conſtrain us
To rejoice and to adore;
O then let us join together,
Crowns of glory to obtain.
Glory, &c.

XV.

1. THE Lord's into his garden come,
The ſpices yield a rich perfume,
The lillies grow and thrive;
Refreſhing ſtreams of grace divine,
From Jeſus flows that living wine,
Which makes the dead alive.

2. O that this dry and barren ground,
With springs of water may abound,
And fruitful soil become;
The desart blooms, the Lord is come,
To make his people join in One,
And party zeal begone.

3. That glorious day is rolling on,
That gracious work is now begun,
My soul a witness is;
I taste and know that grace is free,
And all mankind as well as me
May come to Christ and live.

4. The worst of sinners here may find
A saviour pitiful and kind;
Who will them all receive,
None are too vile who will repent,
Out of one sinner legions went,
The Lord did him relieve.

5. If sinners only knew their Lord,
Or could but taste his gracious word,
His sweet forgiving love;
They'd rush thro' storms of ev'ry kind,
And leave all earthly cares behind,
To gain a crown above.

6. Come brethren dear, who know the Lord,
Who taste the sweets of Jesus' word,
In Jesus' ways go on:
Our poverty and trials here
Will only make us richer there,
When we arrive at home.

7. We feel that heav'n is now begun,
It iſſues from th' eternal throne,
From Jeſus' throne on high,
It comes in floods we can't contain
We drink, and drink, and drink again,
And yet we ſtill are dry.

8. But when to that bright world we come
And all ſurround the glorious throne,
We'll drink a full ſupply
Jeſus will lead his ranſom'd forth
To living Streams of richeſt worth,
That never will run dry.

9. O then we'll ſhine, and ſhout and ſing,
And make the heav'nly arches ring,
When all the ſaints get home:
Come on, come on, my brethren dear,
We ſoon ſhall meet together there,
For Jeſus bids us come.

10. Amen, amen, my ſoul replies,
I'm bound to meet him in the ſkies,
And claim a maſion there;
Now here's my heart, and here's my hand,
To meet you in that heav'nly land,
Where we ſhall part no more.

XVI.

ON Jordan's ſtormy banks I ſtand,
And caſt a wiſhfull eye,
To Canaan's fair and happy land,
Where my poſſeſſions lie.
O the tranſporting rapt'rous ſcene,
That riſes to my ſight!

Sweet fields array'd in living green,
And rivers of delight!

2. There gen'rous fruits that never fail,
On trees immortal grow;
There rocks and hills, and brooks and vales,
With milk and honey flow.
All o'er those wide extended plains,
Shines one eternal day:
Fulness of light forever reigns
And keeps the night away.

3. No chilling winds, or pois'nous breath,
Can reach that healthful shore
Sickness, and sorrow, pain and death,
Are felt and fear'd no more.
When shall I reach that happy place
And be forever bless'd?
When shall I see my father's face,
And in his bosom rest?

4. Fill'd with delight, my rapture'd soul,
Can here no longer stay;
Tho' Jordan's waves around me roll,
Fearless I'd launch away;
There on those high and flow'ry plains,
Our spirits ne'er shall tire;
But in perpetual joyful strains,
Redeeming love admire.

XVII.

1. AM I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name.

No! Glory, Hallelujah,
Praise ye our God,
No! Glory, Hallelujah,
Love and serve the Lord.

2. Muſt I be carried to the ſkies,
On flow'ry beds of eaſe;
While others fought to win the prize,
And Sail'd thro' bloody ſeas?
No! Glory, &c.

3. Are there no foes for me to face?
Muſt I not ſtem the flood?
Is this vile world a friend to grace,
To help me on to God?
No! Glory, &c.

4. Sure I muſt fight, if I would reign:
Increaſe my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word,
Yes! Glory, &c.

5. Thy ſaints, in all this glorious war,
Shall conquer tho' they die;
They ſee the triumph from afar,
And ſeize it with their eye.
Yes! Glory, &c.

6. When that illuſtrious day ſhall riſe,
And all thy armies ſhine
In robes of vict'ry tho' the ſkies,
The glory ſhall be thine.
Yes! Glory, Hallelujah,
Praise ye our God;
Yes—Glory, Hallelujah,
Love and serve the Lord.

XVII.

1. THERE is a heav'n in yonder ſky,
A heaven where pleaſures never die,
A heaven I ſometimes hope to ſee,
Again I fear 'tis not for me;
But Jesus, Jesus, is my friend,
O Hallelujah! Hallelujah!
Jesus, Jesus, is my friend.

2. The way is difficult and ſtraight,
And narrow is the Goſpel gate;
Ten thouſand dangers are therein—
Ten thouſand ſnares to take us in.
But Jesus, Jesus, &c.

3. I'm trav'ling *thro'* a world of foes
Thro' conflicts ſore my ſpirit goes;
The tempter cries, I ne'er ſhall ſtand,
To reach fair Canaan's happy land.
But Jesus, Jesus, &c.

4. The way of dangers I am in,
Beſet with devils, men and ſin;
But in that wearied track I ſee,
And mark'd with blood it ſeems to be,
That Jesus, Jesus, &c.

5. Theſe were the footſteps of my Lord,
When on the croſs he bore my load:
'Twas on that dark! that doleful day!
With ſtreams of blood he mark'd the way.
O Jesus, Jesus, &c.

6. Come life, come death, come then what will,
His footſteps I will follow ſtill;

Thro' dangers thick, and hell's alarms,
I ſhall be ſafe in Jeſus' Arms.
Sweet Jesus, Jesus, &c.

7. Then, O my ſoul ariſe and ſing,
Behold thy Saviour, God and King,
With love and pleaſure in his eyes,
He cries, preſs on, for here's thy prize.
Sweet Jesus, Jesus, &c.

8. Prove faithful yet a few more days,
Fight the good fight, and end your race,
And then thy ſoul with me ſhall reign,
Thy head a crown of glory gain,
Sweet Jesus, Jesus, &c.

XIX.

Reflections on death; and the saint's triumph.

1. DEATH! it is the King of terrors,
And a terror unto Kings!
Oft it fills our minds with horrors,
Telling us moſt frightful things!
Land of darkneſs!—Shades of ſilence!
Gloomy vaults! where priſ'ners lie,
Many thouſands he has conquer'd!
And we all muſt ſhortly die.

2. Yes! I'm death, I ſpare not any,
Parents, Children, Huſbands, Wives;
Never am I brib'd by money—
Phyſic will not ſave your lives:
Deaf am I to all intreaties,
When commiſſion'd forth I go

Mortal paleneſs ! in my features—
Thus I deal the fatal blow !

3. See weak man ! how unexpected,
In my Chariot forth I ride—!
Fierce convultions, pains and fevers,
Are the weapons by my ſide.
Kingdoms, Countries and their Cities—
Kings, their councils, and their ſlaves,
None of theſe mine eye e'er pities,
Quick I bring them to their graves.

4. See them lie without diſtinction—
Thus I boaſt my thouſands ſlain ;
Nor can reaſon's comprehenſion,
E'er behold them riſe again—
Stop, O Death ! don't boaſt your vict'ry—
Hear what reaſon now can ſay :—
Faith to me deſcries a conqu'rer,
Who will take your power away.

5. Hear my ſaviour ſpeak in triumph ;
"I, O death—have conquer'd you,
"Tho' your looks are ſo diſmaying,
"All my ſaints ſhall conquer too."
This gives cauſe for all believers,
To rejoice in Chriſt their king,
Death's no more than a dark curtain
Drawn to let his glories in.

6. Now the wicked ceaſe from troubling—
Here the weary are at reſt—
Now my Saints do ceaſe from ſuff'ring
Where they are divinely bleſt
Free from ſin and free from ſorrow—
Free from ſickneſs, care and pain ;

No diſtreſs, no gloomy horror,
E'er ſhall frighten them again.

7. Thus the ſaints in holy triumph,
May rejoice in Chriſt their king;
Aſk the grave, where is thy Victory?
Boaſting death, where is thy ſting?
I ſhall conquer thro' my ſaviour
Tho' the grave my fleſh annoy;
Jeſus is the *Rock* of ſafety,
Pledge of everlaſting joy.

XX.

The Urim and Thummim.

1. O FOR an Angel's tongue to raiſe,
A cheerful ſong of boundleſs praiſe;
Our raptur'd ſouls are on the wing,
While we the heavenly Urim ſing.

2. The ſeven attributes of God
Unfolded in his heav'nly word,
Compoſe the URIM all divine,
The lights which now on Zion ſhine.

3. Zion rejoice, thy light is come;
Thy native glory now reſume;
Put on thy glorious robes of praiſe
And hail theſe long expected days.

4. The Thummim now, preſents to view,
A wondrous ſcene of glories too;
The five perfections of the ſon,
By which the father's work is done.

5. The THUMMIM is the Word, and Rod;
The Agent, or the Hand of God,

By which he form'd creation's frame,
And ſtill by which he rules the ſame.

6. The two in combination make
The ſceptre which the Lord will take,
His pow'r and glory to diſplay,
And reign in the MILLENNIAL DAY.

7. Hail mighty *Prince*, thy lovely charms
Enflame my ſoul, my boſom warms;
Inſpired by love, we'll join to tell,
The glories of Immanuel.

D. P. October, 9th 1805.

XXI.

1. IN god's own church pronounce his praiſe,
His grace he there reveals;
To heaven our joy and wonder raiſe,
For there his glory dwells.

2. Let all our ſacred paſſions move,
While we rehearſe his deeds;
But the great work of ſaving love
Our higheſt praiſe exceeds.

3. All that have motion, life and breath,
Proclaim your maker bleſs'd;
Yet when our voice expires in death,
Our ſouls ſhall praiſe him beſt.

XXII.

Concert.

1. MILLENNIUM converts join and ſing,
Loud anthems to your heavenly king,
Who did your ſouls from bondage bring,

O make the earth with praiſes ring,
While angels join in concert.

2. The Halcyon morning bids us riſe ;
It opens our benighted eyes ;
Preſs on to gain the heavenly prize,
And raiſe your voices to the ſkies,
While angels join in concert.

3. Our happy ſouls are now ſet free,
From bondage into liberty ;
Now we may always cheerful be ;
O come and ſing along with me,
While angels join in concert.

4. O ſinners turn and come away ;
O turn and leave your ſins to day ;
Ariſe and join the ſolemn lay ;
Engage with us to ſing and pray,
While angels join in concert.

5. Now let the meſſengers reſound,
Glad tidings thro' the earth around ;
Now let our ſongs of praiſe abound,
With inſtruments of various ſound,
While angels join in concert.

S. PARKER.

XXIII.

On receiving a Member.

1. COME welcome ſiſter enter here,
And with us all unite ;
In bonds of love and friendſhip dear,
In ſcenes of pure delight.

2. Enter and ſhew thyſelf a friend,
To Jeſus and his cauſe;
Come leave all earthly cares behind,
In ſearch of endleſs joys.

3. Enter and you ſhall quickly find,
The liberty of truth;
No bondage here, no fetter'd mind,
But, joys for age and youth.

4. This is the New Jeruſalem,
Deſcending from above;
The city of moſt ancient fame,
Where ev'ry heart is love.

5. Here life divine, from Jeſus' word,
Flows free for ev'ry ſoul;
Who humbly yield unto the Lord,
Here ſtreams of pleaſure roll.

6. The glorious character of God,
Shall here be fully known:
Nor ſhall the ſame miſunderſtood,
Make Zion more to groan.

7. Come in dear ſiſter, come and taſte
The food that is divine;
Among the friends of Jeſus reſt,
And count them friends of thine.

Suſanna Parker.

XXIV.

The loving Saint.

1. OH! Jeſus, my ſaviour,
To thee I ſubmit,
With love and thankſgiving
Fall down at thy feet;

The ſacrifice offer'd,
My ſoul, fleſh and blood:
Thou art my redeemer
My Lord and my God!

2. I love thee—I love thee—
I love thee my God!
I love thee my Saviour!
I love thee my Lord!
I love thee—I love thee—
And that thou doſt know;
But how much I love thee
I never can Shew.

3. I'm happy—I'm happy—
O! wondrous account:
My joys are immortal!
I ſtand on the Mount!
I gaze on my treaſure,
And long to be there,
With angel's my kindred
And Jeſus my dear.

4. O Jeſus, my Saviour,
In thee I am bleſt,
My life and my treaſure,
My joy and my reſt!
Thy grace is my theme,
And thy name is my ſong;
Thy love doth inſpire
My heart and my tongue.

5. All human expreſſions
Are empty and vain,
They cannot unriddle
The heavenly flame!

I am ſure, if the tongue
  Of an Angel I had,
I could not the myſtery
  Completely deſcribe.

XXV.

Love Divine.

1. TO him who did ſalvation bring,
  Wake ev'ry tuneful power and ſing
  A ſong of ſweeteſt praiſe.
His grace diffuſes us the rain,
Crowns nature's flow'ry hills and plains,
  And ſpeads a thouſand rays.

2. Salvation is the nobleſt ſong,
O may it dwell on ev'ry tongue,
  And all repeat, amen.
The Lord is come from heav'n to earth,
To give his people ſecond birth,
  And make them one again.

3. We feel redemption drawing near,
We ſoon in glory ſhall appear,
  And be forever bleſt.
The promiſe never can delay,
Our Jeſus now is on his way,
  To give his people reſt.

4. By faith we view him coming down,
With angels hov'ring all around;
  He ſmiles upon his ſaints.
He cries aloud in melting ſtrains;
"I come to ſave you from your pains,
  "And end your ſore complaints."

5. His ſmiling millions riſe and ſing,
All glory! glory to our King!
The grand aſſize is come.
Ye everlaſting doors fly wide,
The church all glorious as a bride,
And Jeſus takes her home.

6. In all the heav'ns there's not a tear,
Nor in eternity a fear,
But, pleaſures yet unknown.
From heav'n to heav'n we ſound the bliſs,
O what a glorious heav'n is this,
Forever round the throne.

7. The joys of heav'n will never end;
All glory to the ſinner's friend;
Roll on ye happy ſcenes.
Ye winged ſeraphs help us praiſe
The author of eternal joys;
Our Jeſus ever reigns.

XXVI.

Lovest thou me?

1. HARK, my ſoul! it is the Lord,
'Tis thy Saviour, hear his word,
Jeſus ſpeaks and ſpeaks to thee,
"Say, poor ſinner lov'ſt thou me?

2. "I deliver'd thee when bound,
And, when wounded, heal'd thy wound;
Sought thee wand'ring ſet thee right,
Turn'd thy darkneſs into light.

3. "Can a woman's tender care
Ceaſe towards the child ſhe bear?

Yes, ſhe may forgetful be,
Yet will I remember thee.

4. "Mine is a redeeming love,
Higher than the heights above;
Deeper than the depths beneath,
Free and faithful, ſtrong as death.

5. "Thou ſhalt ſee my glory ſoon,
When the work of grace is done;
Partner of my throne ſhall be,
Say, poor ſinner, lov'ſt thou me?"

6. Lord it is my chief complaint,
That my love is weak and faint;
Yet I love thee, and adore,
Oh! for grace to love thee more?

XXVI.

Cabinet Hymn.
or, friends parting.

1. OUR ſouls by love together knit,
Cemented mix'd in one,
One hope, one heart, one mind, one voice,
'Tis heav'n on earth begun;
Our hearts have burn'd while Jeſus ſpoke,
And glow'd with ſacred fire;
He ſtop'd, and talk'd, and fed, and bleſs'd,
And fill'd th' enlarg'd deſire.

Chorus.

A Saviour let Creation ſing,
A Saviour let all heaven ring:
He's God with us, we feel him ours,
His fulneſs in our ſouls he pours,
'Tis almost done, 'tis almost o'er,

We're joining them who're gone before,
We soon shall meet to part no more.

2. We're Soldiers fighting for our god,
Let trembling cowards fly;
We'll stand unshaken, firm and fix'd
With Christ to live and die;
Let devils rage and hell assail,
We'll cut our passage through;
Let foes unite, and friends desert,
We'll sieze the crown our due.
A Saviour let &c.

3. The little cloud increases still,
The heav'ns are big with rain;
We haste to catch the teeming show'r
And all its moisture drain:
A rill, a stream, a torrent flows,
But pour the migty flood;
O sweep the Nations, shake the earth,
Till all proclaim thee, God.—
A Saviour let, &c.

4. And when thou mak'st thy jewels up
And sets thy starry crown,
When all thy sparkling gems shall shine,
Proclaim'd by thee thine own;
May we, the happy band of love,
We sinners sav'd by grace,
From glory into glory chang'd
Behold thee face to face.
A Saviour let, &c.

XXVII.

Divine Raptures.

1. O! who is like jeſus ; fair Salem's bright king ?
He ſmiles and he loves me, he learns me to ſing :
I'll praiſe him, I'll praiſe him, with notes loud and ſhrill,
While rivers of pleaſure my ſpirit doth fill.

2. My ſoul's full of glory, it fires my tongue ;
Could I meet with angels, I'd ſing them a ſong ;
I'd ſing of my jeſus and tell of his charms,
And beg them to bear me to his loving arms.

3. Methinks they're deſcending to hear while I ſing,
Well pleaſ'd to hear mortals a praiſing their king ;
O ye bleſſed angels ! my ſoul's all on flame ;
I faint in ſweet raptures at jeſus' name.

4. Let ſeraphs attend me till jeſus ſhall come ;
Protect and defend me till I am call'd home ;
Tho' worms my poor body ſhall claim as their prey,
I'll out-ſhine the ſun when I riſe in that day.

5. The ſun ſhall be darken'd, the moon turn'd to blood :
The world all in flames by the preſence of god ;
Blue light'nings are blazing, loud thunders do roar,
But, this will not daunt me on Canaans bright ſhore.

6. I'm going, I'm going, but what do I ſee ?
My ſaviour in glory appears unto me !
To heaven, to heaven, I'm going, I'm gone :
O glory ! O glory ! it's done, it is done.

XXVIII.

Salvation Hymn.

1. SALVATION, ſweet ſeraphic lay,
Millennium converts ſing :

With joy ſalute the happy day!
And praiſe your heavenly King.

2. Salvation, now ye heav'nly choir,
Proclaim the joyful ſound;
Now ſeraphs ſtrike the golden lyre
And ſpread the news around.

3. Salvation, O, the heav'nly ſong
Inſpires each tranquil mind;
Now may the bright angelic throng,
With us in praiſe be joind.

4. Salvation, let the heav'nly choir
With raptures chaunt the theme;
Let mortals catch the ſacred fire
And hail the judge ſupreme.

5. Salvation now the judge deſcends
Upon a ſhining cloud,
His ſpirit thro' the earth extends
And ſubjugates the proud.

6. Salvation ſounds thro' earth and heav'n
From every heart and tongue;
Redemption free to man is given,
While heav'n approves the ſong.

7. Let ſinners, ſaints, and angels join
This wondrous ſong to ſing,
While all the pow'rs of heaven combine
To praiſe th'immortal king.

D. PARKER.

XXIX.

A Parody.

1. THE ſun ſets at night and the ſtars ſhun the day;
But glory remains, when the light fades away,
Begin ye admirers of Jeſus' love,
Who di'd to redeem us and raiſe us above.

2. Remember the night when his ſorrows began,
The horrors of darkneſs that fell on the man;
Why ſo faint and ſo ſlow does your gratitude move,
To the Lamb that was wounded, that ſinners might live.

3. Remember the ſpot where in anguiſh he lay,
The ſins which he bore from his people away;
Now faith riſes high, we exult in his love,
Who di'd to redeem us, but, now is above.

4. We'll go to the land where our Saviour is gone,
And ſaints ſhall rejoice in the fruits of the Son,
And the angels ſhall ſing, hallelujah, amen,
All glory and praiſe to the Lamb who was ſlain.

XXXI.

The honey comb.

1. COME and taſte along with me
Conſolation running free:
From our father's wealthy throne,
Sweeter than the honey-comb.

CHORUS.

And you'll sing praise, and I'll sing praise,
We'll all praise God together;
We'll praise the Lord for the work he has done,
And glory be to God forever.

2. Wherefore ſhould we feaſt alone,
Two are better far than one ;
The more comes in with a free good will,
Makes the banquet ſweeter ſtill.
And you'l ſing, &c.

3. Now I go to heav'ns door,
Aſking for a little more ;
Jeſus gives a double ſhare,
Calling me his choſen heir.
And you'l ſing, &c.

4. Goodneſs running like a ſtream;
Thro' the New Jeruſalem ;
And by conſtant breaking forth
Sweetens earth and heav'n both.
And you'l ſing, &c.

5. Now my body doth its beſt,
For to keep me back from Chriſt ;
But I've treaſures coming in,
Which are oppoſite to ſin.
And you'l ſing, &c.

6. Sinful nature prone to vice,
Cannot ſtop the force of grace,
Whilſt there is a God to give,
And poor ſinners to receive.
And you'l ſing, &c.

7. Saints in glory ſinging loud
In the praiſes of their God,
Now come in at heav'ns door,
Making ſtill the number more.
And you'l ſing, &c.

8. Heav'n's here and heav'n's there,
Comfort flowing ev'ry where,
This I boldly do confeſs,
That my ſoul has got a taſte,
And you'l sing, &c.

9. Now I go rejoicing hqme,
From the Banquet of perfume;
Finding manna on the road,
Dropping from the mount of God.
And you'l sing, &c.

XXXII.

GOSPEL JUBILEE.

Tune President's March.

1. HAIL the goſpel jubilee,
Jeſus comes to ſet us free,
Who for us ſhed his precious blood,
To raiſe our fallen ſouls to God.
And ſince the work of ſuffering's done,
We'll glory give to God alone,
Free ſalvation be our boaſt,
Ever mindful what it coſt,
Ever greatful for the prize,
Let our praiſes reach the ſkies:

CHORUS.

Firm united let us be,
In the bonds of charity;
As a band of brothers join'd
Loving God and all mankind.

2. Riſe ye heralds of the Lord,
Take the breaſt-plate, ſhield and ſword,
Againſt the hoſts of hell proclaim
A war in Chriſt's all conquering name.

Nor fear to gain the victory
When for this glorious liberty,
You on Jesus Christ depend—
He'll the suffering cause defend:
Place, oh place in him your trust,
He's almighty wise and just.

CHORUS.

Firm united brethren stand,
Firm and undivided band—
Brethren dear in Jesus join'd
Fill'd with all his constant mind.

3. Sound the gospel-trumpet sound,
Through the earth's remotest bound;
Let Jesus' name, with loud applause,
Ring thro' the world his righteous laws—
He gives and rules in mercy mild,
Believe, and be ye reconciled.
To a God of truth and love,
Sending blessings from above—
Now is the accepted time,
Listen every joyful clime.

CHORUS.

Hail—the gospel jubilee,
Jesus comes to set us free.
He is come no more to bleed—
Free we then shall be indeed.

4. Now the sovereign of the sky
Comes, the troops of hell must fly,
He is the rock of ages sure,
And all who to the end endure,
A glorious crown of righteousness
Shall wear in realms of endless bliss,

There with blood waſh'd throngs above,
Wond'ring at redeeming love:
Evermore will ſhout and ſing,
Heaven's palace loud ſhall ring.

CHORUS.

Firm united let us go,
On in Jeſus' ſteps below,
As a band of brothers join'd
And eternal glory find.

Three hymns composed by a little girl, named CLARISSA PARKER, *about* 10 *years old: the daughter of Mr. Wm. & Mrs. Mary Parker in Gallia County, State of Ohio, and sister to Elders John Parker and Daniel Parker.*

The hymns follow in her own language, as I received them by the hand of her Brother, viz.

I.

1. FATHER I thank thee that thou haſt
Brought me into the truth,
How oft I've ſought a peaceful path,
In vanities of youth.

2. Oh! when ſhall *that* moſt bleſſed day
Of thine be haſt'ned on,
When the Millennium ſhall diſplay
The glories of the ſon.

3. Come lovely Jeſus and reſtore
Unto us Paradiſe;
Then we ſhall love our ſins no more,
But join to ſing thy praiſe.

4. That glorious day is now begun,
Which Angels with above;
Come bleſſed Jeſus from on high
And crown us all with love.
Clarissa Parker.

II.

1. THERE is a heaven of happineſs,
A heaven of joy where Jeſus is;
When ſhall I reach that happy ſhore,
Where pain and woe ſhall be no more.

2. There all the ſaints ſhall join to ſing,
The praiſes of their heavenly King,
And with tranſporting joys ſhall raiſe
Their hearts and voices in his praiſe.

3. Chriſtians ſhall join in worlds above,
In praiſes to the God of love,
And with unſpeakable delight,
Shall praiſe their King in worlds of light.

4. Tho' we may meet with trials here,
Yet we ſhall have no trouble there;
We'll join to praiſe in Paradiſe,
And be complete in happineſs.

5. O glorious ſcene, we there ſhall reign,
In pureſt pleaſures without pain:
O may I riſe to worlds of light,
And ſing God's praiſe with ſweet delight.
Clarissa Parker.

III.

Millennial Joys.

1. THE glories of the heavenly world,
Are now beginning to unfold
And we enjoy the light,
Millennial joys are ush'ring in,
While we in raptures praise and sing,
O! what a pleasing sight.

2. Ye friends to Jesus join to praise,
The author of Millennium joys
And found his love abroad.
The peaceful morn is drawing near;
Millennium glories now appear;
O! love and serve the lord.

3. O come ye sinners, come and see
What happy christians you might be;
Come and your Saviour own.
O come my little friends and taste
The sweet delights which flow so fast,
Down from the glorious Throne.

4. O turn from your deceitful toys!
Come here, and you shall find the joys,
Which never fade away.
Turn from your sins and you shall find
Those heavenly raptures of the mind,
Which never know decay.

5. The glorious day of peace is near,
When all mankind shall see and hear
And feel the love of God,
Young converts now begin to raise,
Their voices in a song of praise
To their beloved Lord. *Clarissa Parker.*

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SARJENT,

AGAINST

PALMER* AND THE CLERGY:†

IN VINDICATION OF

Genuine Chriſtianity.

* Palmer's works are allowed, by many, to be unanſwerable, in defence of Deiſm; and he is ſaid to be the champion among Deiſtical writers.

† The clergy, by their doctrines, have brought the Chriſtian religion, with the character of its author, into diſrepute; and ſo have they furniſhed the Deiſt with weapons to fight againſt the truth: but, TRUTH, having ſtronger weapons, will prevail: ſo will the opponent be diſarmed, and GENUINE CHRISTIANITY Triumph.

"*The Lord who delivered me out of the paw of the "Lion, and out of the paw of the Bear, he will deliver "me out of the hand of this Philiſtine.* 1 Samuel XVII. 37."

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